Christian Secretary.

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For the Christian Secretary.

Lecture on the Ninth Commandment.

Text Exodus xx. 16.

Br. Burr,—Having recently given a course of lectures on the Decalogue, it has been suggested that the readers of the Secretary might be gratified with the perusal of the one on the Ninth Commandment. I therefore transmit the substance of it for publication if you deem it worthy of a place in your columns.

The ninth commandment respects loving our neighbor in respect to his *character.*—It forbids us to *injure* our neighbor in any way by our "*testimony.*" This command may be violated,

1. By our testimony concerning others in a court of justice. We may either say more than is true, or withhold something that is necessary to make a correct impression, or we may give a wrong coloring to what is in the main true, and in either case "bear false witness against our neighbor." In my lecture on the third commandment, I showed the sacredness of an oath. It must then be a *twofold* sin to bear false witness against our neighbor under oath. It is taking God's name in vain, and injuring our neighbor.

2. We may bear false witness against our neighbor in our common intercourse in society. Our *word* is our testimony. What we say respecting others should always be strictly true. Nor is it always necessary to state things in reference to others in order to bear false witness against them. A *question or an insinuation* connected with a *peculiar* look or manner, may convey a stronger impression than words. Such implications may fix a prejudice against others equally and even more injurious to them than a *positive statement.* We are not at liberty morally to reveal all or any of the faults of others, unless the good of themselves or other persons actually requires it. And even if compelled to speak *against* others by a sense of duty, we should never exaggerate. This command, then, forbids all *slander.*

In our further remarks on this subject, let us notice the manner in which this command is grossly violated at the present day.

1. Slander is a common sin in the ordinary intercourse of persons in the various walks of life. It is a deplorable fact that no person is safe from the tongue of the slanderer. It is equally a matter of regret that many persons have become so accustomed to *misrepresentation* in business affairs that they can hardly state the actual truth respecting persons or things, especially if they have a personal interest to secure by their statements. They seem to care nothing how much others suffer, provided they succeed in their plans of self-interest. They endeavor to *depress* others in order to *raise* themselves. The mischiefs resulting from this course are often destructive to the reputation and frequently to the property and comfort of those against whom the slander is circulated. It is really surprising how a single imputation will be magnified in passing from one to another. Steam and magnetism enable persons to circulate slander with lightning velocity, and it seems that the evil has kept pace with the improvements in the means of spreading it. The present is peculiarly a day of party combinations, as well as individual enterprise. *Patent medicines* are declared by the inventors and their agents to be infinitely potent to heal the maladies of the body; and the aid of the press is employed in "bearing false witness" to their efficacy against the unhappy victims of disease. Societies of reform are also numerous. Many of these are undoubtedly excellent in their designs, and if they could be conducted without engaging in slandering others, might accomplish much for the world. We are not disposed to implicate any of these organizations. It cannot, however, escape the most casual observer that *lecturers* and *publications* employed in promoting these objects of moral reform, too often use the tongue of slander, or dip their pen in its venom, while professedly contending for the *truth.* Others slander them, and they in turn hurl back the same kind of commodity like "firebrands, arrows and death."

Again. We have political parties. Each of these profess to be acting for the highest interests of the nation. They very gravely assume that unless *their* principles and measures are adopted and carried out, the nation will be ruined. If either party could be believed, one must conclude that all other parties were a set of *blockheads* or *villains,* unworthy to live. It is really disgusting to one who regards *truth* with veneration, to read the publications in the papers devoted to politics. It seems as if the writers were devoted to the ungracious work of taxing their powers of invention in the wholesale manufacture of the most debasing slander, and that the publishers retailed it out to their partizans for the purpose of injuring those who differ from their party measures. One side will say "all manner of evil" against the rulers of the land if they happen to have been elected by the opposite party. And each seem to vie with the other in uttering the most foul slander against the persons of such men as may be in office or candidates for office in the opposite party. And this evil is the more dreadful and wicked from the fact that it misleads many who are unsuspecting, and they receive these base coined slanders as the most *sacred truth.* No wonder that "truth is fallen in our streets, and equity cannot enter," when our prominent men, such as editors and office-seekers, are engaged in this vile business.

O that the voice of God in the text might reach the conscience of all the guilty as it utters the solemn declaration, "Thou shalt not bear false witness against thy neighbor." I am an advocate for the freedom of the press and of speech, where *truth* is strictly adhered to, but duty to God and man requires us to be either silent, or to speak the truth. No one has the right to abuse another simply because they differ in their principles or measures in reference to the moral or political questions of the day. The practice, therefore, of assailing persons in public stations and abusing them by slanderous implications, is a most grossly wicked business.

But we have a more solemn view yet to take of this subject,—one which we would that we could avoid and be true to the design of this lecture.

But it cannot be concealed that the plague has infected the *religious community.* Well may we exclaim, "How is the gold become dim! How is the most fine gold changed!" Christians, certainly, should avoid *all sin,* but especially one that is so destructive to the peace of individuals and injurious to the welfare of Zion. But alas! in the church, where each member is pledged by covenant relation to love each other as brethren, to seek the edification and spiritual good of each other, there is not wanting sad and mournful evidence of the baneful effects of slander. The peace of Zion is destroyed by the difficulties of individuals one with another. Jealousies are excited,—prejudice created, and union destroyed by this sin. Ministers are often sacrificed, so far as their comfort and usefulness is involved, to the aspersions of slander. Their dismission stands connected very frequently with jealousies and prejudices which have been awakened by the tongue of slander. Nor are they always clear in this matter. There is by far too much of this among ministers, either in reference to each other, or to their flocks.—Ministers ought to be very cautious in speaking of their brethren in the ministry. A word sometimes may be like a spark of fire carried by the winds into a sack of "*gun cotton,*" produce an explosion that will carry destruction with it.

Again. The mischiefs of slander are great in reference to the different denominations of professed christians. There are doubtless honest differences of opinion in reference to doctrine and practice; but the deep and settled prejudices which are apparent between those who agree in many of the most essential things is sad proof that there is wrong somewhere. And I assert as my conviction that much of the distant feeling and party strife existing, owes its origin in the disposition to *misrepresent* those who differ with them. It is *assumed* by such that *they* are right and that others are wrong, and in order to make it out, the opinions of those who are opposed, are misstated, and a false impression given. Thus they "bear false witness against their neighbor." Few *controversial* works are free from the venom of slander. If this sin could be rooted out of the *religious* world we might hope that the day was near when "the watchmen would see eye to eye, and lift up the voice together." Let ministers and members of Christian churches beware of falling under the guilt of "bearing false witness against their neighbor."

CONCLUSION.

1. We learn the importance of this command; spoken to man as it was by the voice of God, it commends itself to reason and conscience. To violate it is a gross sin. Yet how common, alas! is it to speak ill of others. Are we guilty? Let us repent and forsake.

2. In view of the prevalence of the sin of slander in the various conditions of life in our country at the present day, it becomes us to raise our voice against it, and let our example and influence bear against the sin of "bearing false witness against our neighbor."

3. Let us fervently pray that the religious community may be purged from this sin, and that its evils may cease to curse the heritage of the Lord.

Yours in the gospel, H. Ellis.

Winthrop, Jan. 14, 1847.

For the Christian Secretary.

A copy of the Secretary is now before me, of Jan. 22d, on the first page of which is an article headed "Exposition of Rom. 5: 18," and signed "E. D." I have read it repeatedly, and find many things to admire, especially as a large portion of it is scripture. There are, however, some things objectionable; or perhaps I ought to say, inexplicable. If these were fully explained, it might help me, and perhaps others, to understand that portion of revealed truth. The present, therefore, is to call upon "E. D." as a friend and brother, to give some farther "exposition." For if I am not mistaken in the initials, the writer is an old and tried friend, with whom I have often taken sweet counsel.

1. "E. D." says (first paragraph after introduction) "Adam possessed the whole mass of human nature as it respects his natural seed. Let that mass of human nature be divided and sub-divided into ever so many millions of parts, each particle of that nature is as impure in his natural descendants as it was in the mass. The question then is, did Adam corrupt his whole nature by sin? He certainly did, for he corrupted himself."

This exposition is new to me, but I must acknowledge very ingenious, conducting us entirely clear of the antiquated and unpopular doctrine of "imputation of Adam's sin to his posterity." I am not sure, however, of his steering clear of the *sentiment,* but he avoids the *word.* I am willing, however, to receive the interpretation.

But why did not "E. D." pursue the same plan in the exposition of the last part of the verse? He says (introduction) "As Adam was a figure of Christ, they bear a resemblance to each other." I am sensible that he adds, "but their influence is contrary." His explanation of this does not destroy the resemblance. But in the exposition of the two parts of the verse, does "E. D." make out the least *resemblance?* Why did he not carry out his figure and say, "Christ possessed the whole mass of*" . . . "as it respects his" . . . . "let that mass," &c.

2. In the second part of the article, "E. D." says, "That the perfect obedience of Christ being followed by rendering full satisfaction to Divine justice has paid the price of redemption for all men." Will "E. D." inform us what it was which "followed Christ's obedience?" as it seems there must be something that he has not named which rendered "full satisfaction."

Again. What are we to understand by, "Has paid the price of redemption for all men?" Does "E. D." mean to be understood that all men, that is every descendant of Adam, is, or has been, redeemed by Christ? If so, from what are they redeemed? Light is wanted.

Again in the same paragraph, "He has bought the field (the world) for the sake of the treasure hid in it." Taking the explanation of this parable as "E. D." has given it, without endorsing or rejecting, I wish to inquire, what are we to understand by "the world?" Does he mean every individual of the human family? What are we to understand by the *treasure* hid in the field? When did Christ buy the field? Did he know that the treasure was there when he bought the field? Or did he know that the treasure would be there? If "E. D." takes the last position, then I ask, how did Christ know that the treasure would be there? I hope "E. D." will give a full "exposition."

3. In No. 2, under the second head of doctrine, I read, "justification of life is freely offered to all men through the blood and righteousness of Christ." I may be considered very obtuse, but risking such an imputation, I confess that his proof which follows, does not satisfy my mind. Does "E. D." mean to be understood that justification of life, or the gospel, or salvation through Jesus Christ, is or has been offered to every descendant of Adam?—Take into view the Gentiles while the Israelites were God's peculiar people, the heathen nations before the commencement of modern missions, and even now, are there not some who have never heard of Jesus Christ?

I hope if "E. D." attempts to sustain his position, he will give full proof; not to gratify slothful, covetous Christians, but to throw light on the scriptures.

I will only add, that I am at a loss to comprehend how "justification of life" coming upon an individual, can be consistent with that person afterwards being sentenced to "eternal condemnation."

But I have doubtless written enough. I therefore submit the whole, hoping that "E. D." will endeavor to enlighten one who is an inquirer after truth. E.

*I leave it for "E. D." to fill the blanks, and make such a system as he thinks best.

Necessity of Seriousness in Religion.—The first requisite in religion is seriousness. No impression can be made without it. Religion cannot exist in a mind given up to a spirit of levity. It deals with serious subjects, and can find a lodgment only in a serious mind.

A man who gets through the world without a kick, may rest assured that he is generally considered as not worth minding.

The Reason of our Trials.

The editor of this paper received his charge at the time of his ordination, from the lips of the Rev. Stephen Chapin, D. D. The last time he saw this venerable man was at Philadelphia, in the spring of 1844. In the June previous he had buried his daughter, the wife of Rev. T. W. Saydon. On that occasion Dr. Chapin wrote a sermon on "The Design of God in afflicting Ministers of the Gospel." Owing to ill health, this sermon was never preached; but it has been published in the Baptist Preacher for November, 1846. Partly on account of the intrinsic value of the doctrines in this sermon, and partly on account of our own interest and the interest of many of our readers in the author, we quote largely from this discourse.—*Zion's Advocate.*

Exposition of the Text.—2 Cor. 1: 2–3.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation."

The word *comfort* in this passage, and generally in the New Testament, means something more than merely to soothe, to alleviate misery or distress of mind. It means to cheer, to animate, to give new life to the spirits. By it Paul meant that God imparted fresh courage to himself and Timothy to hold fast their profession, however formidable and appalling might be the evils and dangers before them. This is the kind of help and encouragement which the brethren at Corinth most needed when this letter was written; and it is the same kind of cheering and support which Christians now need, and which they will ever need, till the enemies of the cross are reserved in everlasting chains unto the judgment of the great day. For we may be certain that Satan will enlist every agent at his command to dishearten and intimidate the people of God, and do all in his power to extinguish their zeal and to overthrow their faith. True, for shame, and for policy's sake, the fires of the stake have been quenched. But the world has not become a friend to grace; nor has the arch foe given up his malignant purpose. He has changed his mode of attack, but not his spirit and aim. He now transforms himself into an angel of light, and hopes to gain more by his insidious approaches, than he ever won in open warfare. It was in view of these facts and dangers, and of the means which God had provided to keep alive the love of believers, and to encourage them to persevere in the cause of Christ, even in the face of ignominy and death, that Paul wrote this epistle to the Corinthian church. The text commences with a sublime thanksgiving. The being whom the apostle thus extols and praises, is the God and Father of our Lord and Saviour Jesus Christ.—Paul here, as everywhere else, forgets himself—says nothing about consolations as designed for his personal benefit, nor anything about his manifold tribulations to excite pity on his own behalf: but the sole reason why he designed that all should unite with him in extolling and blessing God was, because all the afflictions and consolations which he experienced in the service of Christ, were designed by his heavenly Father to make him a richer blessing to Zion, by giving him greater power to console and cheer believers while suffering in the same cause. Our text then teaches, that all the sufferings and consolations which ministers experience in the service of Christ are designed to qualify them to promote the consolation and salvation of afflicted believers.

WE ARE OFTEN BLESSED FOR THE SAKE OF OTHERS.

God in all ages has been wont to bless and to afflict leading men in the community, not to promote their personal good simply, but chiefly to fit them to advance the public welfare.

He blessed Abraham that he might be a blessing. He blessed his posterity that in them all the nations of the earth might be blessed. He blessed the Jews, not to promote their independent national weal, but that among them the knowledge and the worship of the true God might be maintained, and through their agency be ultimately propagated through all the other kingdoms of the world. He blessed Cyrus, though a Gentile, going before him, gracing his arms with a continued triumph, giving him the treasures of darkness, and the riches of secret places, not to promote his personal glory as a conqueror; but that he might be the instrument to release his people from their captivity in Babylon, and to restore them to their ancient land.

WE ARE OFTEN AFFLICTED FOR THE SAKE OF OTHERS.

Job was tried, to refute the charge that he served God only for gain, and to evince to the world and the powers of darkness that his religion was proof against all the assaults of hell. So, to illustrate the folly and sin of idolatry, and to prove that the God of the Jews is the only God in all the earth, the three worthies were cast into the burning fiery furnace, and Daniel into the den of lions. And on the other hand, Nebuchadnezzar was driven from among men, and made to eat grass like the ox, that he and all proud monarchs after him might know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Pharaoh was judicially hardened, visited with plagues and overthrown in the Red Sea, that in him God's power might be shown, and his name declared throughout all the earth. God turned the cities of Sodom and Gomorrah into ashes, making them an example to those that after should live ungodly. Yea, the fires of hell are kindled up to be seen forever throughout the holy empire of God, as a warning of the evils of rebelling against the throne of heaven.

DIFFERENT REASONS FOR TROUBLE.

The same sort of trouble may be sent on different persons and for different ends. Retributive punishments are designed to be lasting admonitions to the guilty, and proofs of the evils of transgression: such as the endless miseries of the incorrigible—the doom which the justice of a holy God requires to be awarded them.

Another class of trials, called corrections or chastenings, God inflicts upon his offending children not to destroy, but to reclaim them from their wanderings. If they forsake his law, break his statutes, and keep not his commandments, their heavenly Father will in faithfulness and in holy displeasure visit their transgressions with the rod, and their iniquities with stripes; nevertheless he will not break his covenant with his anointed Son, nor alter the thing that has gone out of his lips, but he will restore his chastened and purified seed, and make them to endure forever as the days of heaven.

There is yet another division of sufferings, called tentative, which God sends upon his chosen people, not to punish them, but to try their graces—the strength of their love, or faith, or patience.

SELF-EXAMINATION IN REGARD TO THE NATURE AND REASON OF OUR TRIALS.

Let us remember, my brethren, that it is of high moment for us to gain clear notions of the different purposes for which they are sent, otherwise we may rejoice when we should mourn, and exult when we should lie low in the dust. And let us, too, scrutinize with all care and solicitude the state of our minds, and our course of life at the time when our afflictions came upon us. For in this way generally, we may learn why we suffer them, and of consequence, how we should feel and behave ourselves under them. If they came upon us when we were in joy and constantly employed in our labors as ministers of Christ, when it was our meat and drink to do his will, and we were glad to spend and be spent in winning souls to God, then we may be sure that they are borne for Christ's sake, and that his consolations will abound in us. But if we leave our first love, and become worldly and slothful, and prepare for our public services, and preach to secure applause rather than to make known the Saviour's love, and God to chasten us for this declension, and these unhallowed motives, lay us on a bed of sickness, take away our property, or remove our children or companions by death, or let us see the once full tide of our people's affection ebbing away from us, then we may be sure that these our trials are punitive, and that in them God is not arraying us with glory, but clothing us with shame before the world.

WHAT SORT OF AFFLICTIONS IN US ARE CALLED "SUFFERINGS OF CHRIST," AND WHY?

Those afflictions which are designed to try and strengthen our graces, are "the sufferings of Christ," because they are the same that he endured through all his ministry. He, himself, has given us an abridged account of them. They arose from want, from neglect, contempt, scorn, and temptation of Satan, and cruel persecutions of men. These are the tribulations which abounded in the life of the apostle, and of all the primitive saints. They were generally chosen, and in them they find rich consolations. Paul well knew, for the Holy Ghost assured him, that in every city bonds and afflictions awaited him. But none of these things moved him. He still went forward, though he was certain that in doing so he must suffer both hunger and thirst, nakedness and buffetings, and have no certain dwelling place; not counting his life dear unto him so that he might finish his course with joy. Sometimes these trials were brought about in the immediate providence of God without any direct agency on their part. But in both cases they bore them gladly. They gloried in tribulations, and counted it all joy when they fell into divers temptations, knowing that they were endured to give proof to the world of the heavenly origin of christianity, and make them the more capable of glorifying God in building up his kingdom.

Attractions of the Cross.

BY REV. S. F. SMITH.

A true apprehension of Christ, as the Lamb of our atonement, will make every thing appear to us subordinate, as inferior parts of a system of which Christ is the chief and head. We are, with our usual views, apt to exalt unduly the various objects of our earthly interest. One man worships the mammon of the world in one shape, and another in another. Even the Christian, still dim in his apprehensions of spiritual truth and divine doctrine, is often inordinately attached to the temporary and the perishing, instead of yielding himself to the full influence of the eternal. But, let him discover the character of Christ as he ought, let him fix his wavering spirit upon the Lamb as his importance merits, let him be penetrated with the views of his own deep necessity and of God's mercy in saving him from the verge of destruction, and, in the language of the captive, "the contemplation of that dear man" will overtop all other contemplations, and make every thing appear little, and weak, and vain, when compared with that theme of themes, Christ, "the Lamb of God, who taketh away the sins of the world." Too much are we accustomed to think of him as a part, and a lesser part, of the system of the universe. We magnify our worldly concerns, our personal welfare and the condition of our friends, even in thinking of Christ in connection with them, as if they were the first and he the last. We have too little of the spirit which would lead us to regard him as the first and the last, the Alpha and Omega, the beginning and the ending, the all and in all. He is such in the creation. He is such in our redemption. He is such in meeting our necessities. He is such both on earth and in heaven. What would be our condition, if, oppressed by our sins, we had no Redeemer to flee to—no pitying Saviour to shield us from the sword of justice—no glorious Refuge, one with the Father in spirit and temper, in feeling and purpose, in wrath and in love, who had received the penalty due to our sins in his own body, and now offers us, for his own sake, everlasting life? What would earth be, with a God all justice on one hand, a heart all sin on the other—the curse of the law muttering its harsh thunder above, the rebel deserving it beneath, the wo which it threatens in the pit below, and no Ransom, no Redeemer, no Intercessor, for our hiding place? What would heaven be, if there were no "Lamb, as it had been slain," to grace its mansions? Should we be satisfied with its harps, its voices, its songs, its echoes? Who would be its light, its temple, its joy? To whom from its varied scenes should we turn our restless eyes, and what satisfying vision would it afford? A heaven without Christ! A heaven without the Lamb! Can we conceive or desire it? Then let us deem Christ as necessary to the enjoyment of earth as of heaven.—Let us confess that there is as little real pleasure in the one, without him, as in the other. Let us regard him as necessary to our daily peace, and to the right ordering of all our concerns, as he is to the enjoyment of an ordinance. And let us rejoice in the glorious hope, set before us through the Lamb that was slain—the hope, that from heirs of wrath we shall be heirs of glory—from the willing slaves of sin, we shall become partakers of the divine nature, and inhabitants of the heavenly mansions—that our corruptions will yet be conquered, and that with these eyes we shall behold, "in the midst of the throne and in the midst of the elders, the Lamb as it had been slain," and that we shall know that it was slain for us.—*Christian Review.*

Apostolic Fathers.

The Epistle of Barnabas is, an allegorical application of divers passages of the Jewish History, of their law and ritual, to those parts of the Christian dispensation in which the author perceived a resemblance. The epistle of Clement of Rome, was written for the sole purpose of quieting certain dissensions that had arisen among the members of the church of Corinth, and of reviving in their minds that temper and spirit of which their predecessors in the Gospel had left them an example. The work of Hermas is a vision; quotes neither the Old Testament nor the New; and merely falls now and then into the language and the mode of speech, which the author had read in our Gospels. The Epistle of Polycarp, and six of the seven Epistles of Ignatius, had for their principal object the order and discipline of the churches which they addressed. These constitute the Apostolic Fathers whose writings have come down to us.

It is the prominence of the pulpit which gives impulse to general education, and where preaching is made secondary to forms, the mental character of both ministers and people loses a quickening influence.

It is the glory of Christianity that it leads men to *do* something, that it carries them out of themselves in labors for God and mankind.

Christian Secretary.

HARTFORD, FRIDAY, FEB. 5.

Settling Ministers.

One of the principal reasons for the frequent removal of ministers arises, we think, from the hasty manner of settling them. It is no unusual thing for a church to extend a call to the pastorate, to a minister upon an acquaintance of two or three weeks; and sometimes, upon a shorter acquaintance even, than this. The call is accepted, and the new pastor enters the field of his labors, almost wholly ignorant of the feelings, tastes and dispositions of his church; while at the same time, the church are as ignorant of the character of the pastor. Such a union does, indeed, sometimes, result in a permanent and happy settlement; but much oftener is it found, that the qualifications of the pastor are not adapted to the wants and feelings of the church, or what is more frequently the case, the church becomes divided in consequence of not having been properly acquainted with their pastor at the time of his settlement. The consequence of this state of things is easily foreseen; a separation must take place. But it frequently takes place only to be repeated again; for another pastor is called in the same way as the first, and the result is precisely similar. In this way the churches go on from year to year, many of them being frequently destitute of pastors. The pastors too, are subjected to the expense of frequent removals; an expense, by the way, which, as a general thing, they are ill able to bear. We think there is, at least, a partial remedy for this evil, if it could be universally adopted. Instead of extending a call to a minister at first sight, the church should, if they think there is fair probability that he will give satisfaction, invite him to supply their pulpit for six months or a year—the longest period is preferable, for it will furnish more ample room for a thorough acquaintance. A pastoral relation formed after an acquaintance like this, could hardly fail to prove permanent, for both pastor and people would thoroughly understand each other, and an engagement entered into with such a mutual understanding would be infinitely more likely to endure, than one formed upon a hasty acquaintance; or rather no acquaintance at all. Every minister has peculiar qualifications of his own—qualifications that may be admirably adapted to a particular church, while they would not suit at all in others. Let each one ascertain *where* he is best qualified to labor, before attempting to settle permanently.

We have thrown out these remarks as they occurred to us, and here leave the subject, with the conviction that were the system to be adopted, it would tend more towards permanency in the ministry, than all that has been said or written upon it for the last ten years.

Credibility of the Resurrection.

We have received the January number of the American Pulpit, published by Samuel Chism, at Worcester, Mass. It contains two discourses—the first on the "Credibility of the Resurrection," by Rev. Robert Turnbull; the second on the "Uncertainties of Life," by Rev. S. B. Swaim, both Baptist clergymen. Mr. Turnbull maintains the fact of the resurrection, not as a natural process, but as a supernatural event, and shows, by reference to the Word of God, and the analogies of nature, that it is an event in the highest degree credible. By proving that the identity of the body can be preserved amid the greatest changes, he concludes that, in the resurrection, we shall possess the same body which we had in this life, though greatly changed and sublimated. Assuming, what the scriptures evidently intimate, that it is not the same body, in all respects, but in such only as preserve its identity, he proves that there can be no difficulty in recognizing in the "spiritual and glorified body" of another state, the essential elements and even features of the mortal frame, which has apparently past away. As a specimen of the discourse, and an illustration of the position referred to, we make the following extract:

"It is true that our bodies change, and therefore, even while they live, they are not the same bodies, in *all respects*, which they once were. But their identity is preserved notwithstanding. That child, with its blue eyes and yellow hair, has grown up to maturity. The little frame has expanded into the beauty and strength of manhood or womanhood.—The eyes have a deeper blue, and the yellow hair has changed to auburn or chestnut, but they are the same eyes which looked up so smilingly in the mother's face, they are the same locks in which that mother's fingers were wont to play. Others have forgotten the peculiar look and expression of the child, but the mother has not forgotten it, and she recognizes the same form, as well as the same spirit she was wont to love, in the days of its childhood. See that frail and suffering female, lying on her deathbed. Her cheeks are pale, her eyes hollow, her whole form is attenuated to the greatest possible thinness. But gaze steadily into that face, and you will discover the old look. The eyes are yet dark as jet,—the brow is curved and beautiful,—the lips retain their firm yet gentle expression.—She smiles, as some radiant thought of heaven passes, like a gleam of sunshine, athwart her purified mental vision, and it is the smile of other days, recognized in an instant by those who loved her then and love her still. That body is greatly changed it is not the same in some respects, but it is the same essentially, and the fact is recognized by all. No philosophy in the universe can persuade them to the contrary. So, also, let that body die—let it suffer many changes,—let it be raised up from the grave,—yea, let it be transformed and glorified; but there is the old look still, the smile of other days, the expression of youth and beauty, not changed essentially, but only heightened and glorified.

It is even said that all the particles of the body change once in every seven years,—yet the conviction remains with all, that they have essentially the same body which they had in other days; and not only so, but they feel, as it were instinctively and irresistibly, that if raised up from the grave at all, they will possess the same forms which they possessed in life, only transfigured and glorified.

This leads me to remark, in the second place, that the objector forgets that the Word of God represents the risen body, not as an animal but as a spiritual body, a body wonderfully changed, etherealized and sublimated. The grosser particles are thrown out: "flesh and blood cannot inherit the kingdom of God, neither corruption inherit incorruption." What is the real basis or substratum of body we know not; but there is more in matter than we can see or feel with our senses; and hence, even should the *grosser*, and, so to speak, the more *outward* particles pass away, the body may yet remain, as perfect as ever, *spiritualized*, and fitted for another sphere. The change may be as great as from night to day, from winter to summer, from time to eternity; and not only so, but equally transcendant and glorious. "Our vile bodies shall be changed into the likeness of Christ's glorified body," and shine more brightly than the sun in the firmament.

In the last place, as in the case of seed corn,—"God giveth it a body, and to every seed his own body." Rye is sown and it produces rye, and not wheat. Wheat is sown, and it produces wheat and not Indian-corn. So also—

"That body which corrupted fell,
Shall incorrupted rise."

"God giveth it a body, composed, perhaps, from the ruins of the old, and in part from an accession of new materials, but still the same in substance and in form. He giveth to every one "his own body," only wonderfully improved and beautified. The principle of identity is preserved, notwithstanding the mystical and stupendous transformation. A similar change is represented as taking place in those who shall be alive at the time of the general resurrection, a fact in striking corroboration of the view just given. "Behold I show you a mystery; we shall not all sleep, (or die,) but we shall be changed." The grosser particles shall be cast out, and the body, as by a marvellous chemical transformation, rendered all but spiritual. It will be the same body, but with new energies and new capacities; the same in substance and form, but radiant and beautiful as the light of heaven. "We shall all be changed in a moment, in the twinkling of an eye, at the sound of the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal immortality. So when this incorruptible has put on incorruption, and this mortal immortality, then shall be brought to pass that saying that is written—Death is swallowed up in victory!"

Ah, then, why—why should it be thought a thing incredible that God should raise the dead?"

Next week we will give some account of Mr. Swaim's discourse, and one or two extracts from both discourses.

Revivals.

The following notices we find neatly arranged in the last Christian Watchman.

In the High Street Baptist Church, Charlestown, for some weeks past, much religious feeling has been manifested. Several baptisms have recently taken place and we believe the interest still continues. In the First Church, under the pastoral care of Rev. Mr. Child, there are tokens of spiritual good. The devotional meetings are well attended, several have desired the prayers of Christians, and others are rejoicing in hope of the forgiveness of their sins. Among the latter are some who are members of the Female Seminary. At Georgetown, under the ministry of Rev. J. C. Hartshorn, the Lord's people are revived and their hearts encouraged.

MARLTON, N. J.—Rev. J. M. Challis writes to the editor of the Philadelphia Christian Chronicle: "Our place for prayer has been open every evening for more than five weeks. There has been no noise, no mere physical excitement resorted to, to produce an effect, but the meeting has been peculiarly distinguished for its perfect order, and for the solemn attention given to the word of God.—Sixteen have given a reason for the hope that is within them, fourteen of whom have been baptized, ten men and four women. Most of them are young men just rising into life, for whom we hope much for the cause of Christ."

TOWLESVILLE, N. Y.—Rev. J. D. Carr, under date of Dec. 30, 1846, writes to the editor of the N. Y. Baptist Register: "The Lord has visited the people of Towlesville with a precious revival of religion. We think some thirty or more have been converted to the Lord. Last Lord's day I had the happiness of baptizing eight willing converts, and I think more will come forward soon. Some will unite with other denominations.

"The Lord be praised for his great goodness manifested to us. The Baptists and Methodists were happily united in the meetings. It may be called an old fashioned revival."

REVIVAL AND PRAYER.—Rev. M. Backus, of Chester, Geauga Co., O., says the N. Y. Evangelist, informs us of a revival in that place, which owes its origin to the appointment, by the church, of Christmas as a day of fasting and prayer, in conformity to the recommendation of the Detroit Convention, in 1845, to hold "conventions for prayer." The day was set apart as the beginning of a convention of prayer, "to last as long," says the letter, "as God, in his providence should direct. Fifteen churches, with their pastors, were invited to attend. The day came, and though very stormy, a goodly assembly were convened. The meeting was exceedingly solemn, and at its close many seemed impressed. The next day all felt that the Spirit of God had fallen on us; the deep meltings of God's people, and the solemnity of sinners, plainly told it. The next day was the Sabbath, and before it closed, new born souls rejoiced in the hope of glory. From this time the interest has seemed deeper, richer and more prevalent. Numbers every day come into the kingdom, and the church is filled with the love of God. Yet it seems that the work has but begun. All this has been during ten days of rain and storm such as have scarcely ever had a parallel even in Ohio."

ADAMSVILLE, OHIO.—A communication in the Cross and Journal states that a good work of grace is going on in this place. Within a short period, twenty-nine have been baptized and received into the fellowship of the church.

FAIRPORT, Chem. Co. Jan. 17, 1847.

MR. EDITOR—The Lord has visited in mercy the eastern portion of the Elmira and Fairport church. The pastor has had the privilege of baptising seven of whom five are young men. Others are expected to follow soon. Some twenty have been blessed by the series of meetings holden during two weeks, in an ill adapted school house for religious services. It is vitally important that districts should be visited by ministers with a view to promote revivals in such outposts during the long winter evenings.

G. M. S.

N. Y. Baptist Reg.

BRIDGEWATER, Jan. 20, 1847.

BR. BEEBE—The Lord has commenced reviving his work at Bridgewater. Many of the members of the church are much revived, and more than 20 have recently indulged hope in the pardoning love of the Saviour, and others appear anxious. I baptised six last Lord's day, and others expect to follow soon.—The work, as yet, is mostly confined to the members of the Sabbath School. Pray for us that the good work may spread.

Yours in very great haste. D. W. SMITH.

—*Ibid.*

Recent Intelligence.

WEST AFRICA.—Mr. Clarke writes from Monrovia, Nov. 6-10;—where he had arrived with Mrs. C., on the 5th, from his voyage to the Gold Coast, mentioned at page 319 of our last volume. They had been on the ocean, contrary to their expectation and earnest desire, since the first of July. The detention had been greatly blessed, however, to their restoration to health. Mr. Clarke reports himself as having been for the past three months "in as good health as he ever was." His family were also in perfect health. Of course, the necessity of their return to the United States is obviated. Mr. Clarke has heard from the Mission stations indirectly. All were doing well.

Mr. Clarke was to leave Monrovia for Edina Nov. 10.

The churches in the colony had been recently afflicted in the death of three valuable preachers.—Rev. A. W. Anderson, formerly in connection with the Board, died at Monrovia, Nov. 10; and a few weeks previous, Rev. A. Cheeseman, father of Mr. Cheeseman of the Bassa Mission. Also, Rev. A. Jones, pastor of the church at Cape Palmas.

TELOOGOOS.—The assistants left in charge of Nellore station, continue steadfast and diligent in the gospel. An improved state of feeling prevailed in the community, at the last date, Sept. 17. Many came to obtain books; and there were a few promising inquirers.—*Baptist Missionary Magazine for February.*

Rev. Mr. Abbott at Roxbury--Interesting Missionary Meeting.

BR. BURR,—It was our privilege, last Thursday evening, to attend a missionary meeting of deep and thrilling interest, the influence of which, I trust, will not soon be effaced from the minds of those present, and the holy resolutions formed by the disciples of Jesus to make still greater exertions to extend his cause and kingdom among all nations, will not soon be forgotten. The meeting was held with the First Baptist church in Roxbury, under the pastoral care of Rev. T. F. Caldicott, and was well attended by our Baptist ministers of Boston. The Rev. Mr. Abbott, one of our most efficient and successful missionaries, who has spent several years in Burmah, and has returned to this country for the purpose of recruiting his health, which has been much impaired by the arduous toils of a missionary life, was also in attendance, and whose earnest appeal in behalf of the perishing heathen, added not a little to the interest of the meeting. The Rev. Mr. Bright, the Assistant Cor. Secretary, was the first who addressed the meeting. He commenced his remarks by giving a brief account of all our foreign missionary stations, which he represented as being in as flourishing condition, at the present time, as they ever had been, and some of them were even more so. I have neither the time nor the room in this letter, to give you a full account of all that was said concerning these several stations, but must confine myself to one only, viz: that of Ramree, the scene of our deeply lamented Bro. and sister Comstock's labors. The deep and thrilling account of their parting with their children, as related by bro. Kincaid,—of the mother leading them down to the ship which was to bear them to America, and pressing them to her bosom with tears streaming from her eyes, and exclaiming, "*I do this for Jesus*,"—of bro. Comstock standing upon the shore after having imprinted the last kiss of affection upon the lips of his dear children, and calling out as the ship was receding from the view, "*Remember, brother Kincaid, six men for Arracan*," is well remembered by many of the readers of the Secretary. "There," said Br. Bright, pointing with a rod to the map,—"there is Ramree, the place where our dear departed brother and sister Comstock for seven long years lived, preached, prayed, toiled, and *died*. The house in which they lived still stands unoccupied, and is going to decay. On a little rise of ground, just across the way from that house plain in sight, is the tomb where Mrs. Comstock is buried. O, methought if the spirits of the departed dead are permitted to participate in the cares and concerns of those who were dear to them in this life, with what peculiar interest and anxiety must they gaze upon that sacred spot hallowed by their prayers and tears.

Brother Abbott was next introduced to the meeting. He commenced his address by saying that it is impossible for one to form a correct estimate of the amount of good a missionary is doing by the apparent result of his labors. Our lamented brother and sister Comstock labored for seven years, and the apparent result of all that labor was only one convert baptized. But this was far from being the amount of good they effected. There went out a holy influence from that Christian family which diffused itself throughout the entire community. They lived in the midst of a heathen city, surrounded by 100,000 of souls, the only individuals who worshipped the God of heaven. They were constantly watched by their heathen neighbors. They saw them in the morning, at noon, and at evening, bow down before the only living and true God, to render unto Him the homage of their hearts. They had looked upon them during their going out and coming in, and all their intercourse between each other as husband and wife, and had seen them training up their children in the ways of truth and holiness. They had also witnessed their devotedness to that glorious cause, for the promotion of which they had left their "native land" and come to their shores bearing in their hands the "lamp of life." They had gazed with unutterable amazement upon their disinterestedness, meekness, gentleness, and forbearance.—They had witnessed them tasking themselves to the utmost to do them good, to persuade them to forsake their idols, and worship the Lord Jesus Christ. Such a course of *living* and *acting* was not without *effect*. Before their death the heathen "among whom they had gone preaching the kingdom of God," had learned to love, and look upon them as superior beings in the scale of existence. They won their confidence to such a degree, notwithstanding their dislike to their religion, that they regarded them as their *benefactors*. Mrs. Comstock was called by all who knew her, by that endearing name, *mother*. If a child was sick, it was carried to the "*mamma*" to be doctored. Or if, said bro. Abbott, it had cut a finger or burnt a foot, the *mamma* was the only one, as they thought, who could dress the wound. And thus their house was filled with visitors or patients from morning till evening. Mrs. Comstock never appeared to be weary. While administering the medicine or dressing the wounds, she would bring forth the Bible and read and explain to them the word of God, and distribute among them religious tracts; and thus at the same time she would bestow upon them both temporal and spiritual blessings. Thus our beloved sister toiled on year after year, accounting not her own life dear, that she might win souls to Christ, until she heard the voice of her Saviour, saying, Thy work is done,—"*Child, thy Father calls come home.*"

After the death of Mrs. Comstock, notwithstanding the aversion which the heathen have to come in contact with, or even to see a dead body, and more especially that of a foreigner, more than *seven thousand* women came to gaze upon her lifeless body, and with dishevelled hair, would prostrate themselves upon the floor near the corpse, and smite upon their breasts, and wail as no American female can wail, and exclaim, "*mam-ma is dead! mam-ma is dead!!*

Her funeral obsequies were celebrated with no unseemly pomp. She was borne from her dwelling across the way upon a little hill, followed by more than two thousand heathen women, and buried. A simple pillar of marble marks the spot where repose her ashes. But even this is not needed to perpetuate her memory, for the foot-paths coming from the North and the South, the East and the West, and all terminating at her grave, show that she is not forgotten.

The death of this devoted missionary produced an abiding impression upon many of those who had listened to her teachings. Mr. Comstock soon had many anxious inquirers, and some thirty who requested baptism, bro. Abbott said that he told him, just before he died, that he expected to organize a church soon, with thirty members. But alas! he stretched forth his arms to gather in the whitened sheaves, *and they became palsied by death!* That interesting mission is now in a state of destitution. Not a single missionary is there to occupy the ground hallowed by the labors of those devoted servants of Christ. If it be asked, why the Board do not immediately send forth men to occupy that important field of labor? the answer is, *they have not the means*. They cannot send men without money. "And now, my dear brethren," said the speaker in conclusion, *shall it be so?* SHALL IT BE SO? It is for the church to decide the amazing question. N. W. M.

Newton Theo. Inst., Jan., 1847.

Beauties of Slavery.

A slave in Charleston, S. C., tried for murder in killing another slave, named Maria, has been acquitted, on the ground that the blows struck by him, and which resulted in the death of the victim, were inflicted by direction of his mistress. In all such cases the owner was to be regarded as the guilty party, and upon him the vindicatory part of the law must fall. The mistress is yet to be tried for killing Maria.

We clip the above item from one of our secular exchanges. It shows that the owner of slaves has the power to make one slave kill another while in the eye of the law the slave goes free. Yet if this same slave had struck his mistress instead of "Maria," it would undoubtedly have cost him his life.—The idea of the mistress being tried for the murder of Maria is a mere mockery. She is not in half so much danger of losing her life as any one of her slaves; especially if they should happen to displease her in some trifling particular. And yet with such facts as these before their eyes, there are those who unblushingly tell us that slavery is a Bible institution. If so, it certainly brings forth fruit of a very different character from any other institution of the Bible.

Dr. Nott.

The Rev. Dr. Nott, pastor of the Congregational church in Franklin, Conn., entered upon the *ninety-fourth* year of his age on the 23d ult. This venerable man will complete the sixty-fifth year of his ministry on the 23d of March next; the whole of which period he has spent with the church in Franklin. The Boston Traveller says, "that during this time, he has been detained from the house of God but *two Sabbaths*. When he was ninety-one years of age, he had never used glasses, or any artificial aids for the eye. Of his age, and the length of his settlement we believe there is no dispute.—This latter is a fact most marvellous. We do not know of its like in all ecclesiastical history.—A settlement of sixty-five years, nearly, over one and the same people, without a colleague, may, perhaps, in vain, challenge a parallel."

Ninety-four years! What changes have occurred within that period. The associates of his youth as well as those of his early ministry, must, ere this, have gone the way of all the earth. The church in Franklin is not the same church now that it was when Dr. Nott first became its pastor. Generation after generation has passed away within the *memory* of this aged minister. The world must be a wilderness to him; and although he may be surrounded by more kind friends now than he was in the days of his youth, yet they are not *the friends* of his youth; *they* are gone to another world, and he lives among a generation that had no existence when the world looked the brightest and fairest to him. What a feeling of loneliness must come over him when he asks: "Friends of my youth where are you?"

"Who, who would live alway,
Away from his God?"

Rev. Dr. Baird.

We see by a letter in the Journal of Commerce, dated Athens, Nov. 28th, that Dr. Baird expects to return to the United States by the Liverpool steamer of the 4th of February. After his arrival he designs to deliver a series of discourses "On the State and Prospects of Evangelical Religion in Europe." He says: "I intend to speak of *every* country in Europe if I can command time to prepare so many discourses—ten or twelve—and which I hope to deliver in New York and Brooklyn in the first six months or a year after my return."

Speaking of Dr. King, the missionary to Greece, whose life has been threatened by the populace, he says, "For a long time he was in danger, but I am happy to say that I think that danger is now over; and indeed I am inclined to believe that there is a strong reaction in his favor going on among the people of this city, and that hereafter he will be unmolested."

Athens was destroyed by the Turks in 1828, but now contains 25,000 or 30,000 inhabitants, and is steadily increasing. It presents the appearance of a *new* city. There is a flourishing University in the city, which has twenty-six able Professors and 250 students. Between 300 and 400 primary and secondary schools are established in the Continental and Insular portions of the kingdom. Four large Gymnasia have been established in four important centres—Athens, Syra, Chalcis and Patras,—in which many hundreds of the youth are pursuing the higher branches of an education. There are no less than twenty-four newspapers, of which sixteen are published at the Capital, and the others in other principal cities. Several of these journals are conducted with much ability. The Bible and other good books are becoming more and more widely disseminated. There is a great desire for knowledge among the people, rich and poor, high and low. Rich Greeks abound at Smyrna, Constantinople, Vienna, &c., are sending their sons to the University of Athens for an education; and some of them are doing much to found schools in this land, so dear to every Greek wherever he may live. "Depend upon it," says Dr. B., "*a brighter day will arise on Greece.*"

The Nestorian Massacre.

The following items respecting the persecution of the Nestorian Christians, were received by the last Steamer. We hope they may prove to have been overstated.

"The massacre of the Christians continues in Turkey. Mar Yohannan, the Nestorian Bishop who visited New York some years ago, has been impaled alive by Bederkan Bey. The Nestorian pastors had oil poured over their bodies and were then roasted alive before a slow fire, amid the jeers and savage yells of their tormentors. Sixty-seven villages have been laid waste, and eight hundred Christians put to death by torture, by the Mohammedans. Neither women nor children were spared in this savage butchery.

"It is stated in a letter from Constantinople of the 12th ult., that Bederkan Bey, chief of the Kurds, after his massacre of the Nestorians, sent 300 heads of Christians which he had cut off, to the Pacha of Moussoul, informing him that if this present did not please him he would also send the head of 300 Turks. The Pacha had done all in his power to deter the Bey from his work of pillage and massacre, but in vain. It was believed, however, at Constantinople, that the Sultan would supply the Pacha with the means of curbing the career of this monster."

Anti-Slavery Resolutions in N. York.

The following resolutions in relation to slavery in any newly acquired territory, passed the Senate of New York by a vote of 22 to 6, on the 28th ult. Such resolutions, expressing as we believe they do, the sentiments of a large majority of the people of the State of New York, cannot fail to produce a salutary effect on the minds of the Northern representatives in Congress. Union, without respect to party, among the members of the free States will prevent forever the *extension* of slavery. For ourselves, we should be glad to see public meetings held all over the free States, and calm yet decided expression of opinion upon this important subject.

Resolved, That, as war now exists between the United States and Mexico, it is the imperative duty of every citizen of this country to sustain its government in all proper measures for the prosecution of that war, in such a manner as our national honor and interests demand, until it shall be terminated by an honorable peace.

Resolved, That no peace with Mexico can be regarded as honorable to the United States, which shall not secure from that Republic full indemnity for the aggressions which it has committed upon the rights of this country and its citizens.

Resolved, That if any territory is hereafter acquired by the United States, or annexed thereto, the act by which such territory is acquired or annexed, whatever such act may be, should contain an unalterable, fundamental article or provision whereby slavery or involuntary servitude, except as a punishment for crime, shall be forever excluded from the territory acquired or annexed.

Resolved, That the Senators in Congress from this State be instructed, and that the Representatives in Congress from this State be requested, to use their best efforts to carry into effect the views expressed in the foregoing resolutions.

Donation Visit.

MESSRS. EDITORS,—Allow me, through your truly valuable paper, an expression of gratitude to the christian friends among whom I am called to minister in *spiritual things*, for their kindness in *temporal things*; especially in a donation visit which they have recently made me. This visit not only supplied me with over $100, over $70 of which was in that which "answereth all things," but seemed exceedingly well calculated to increase brotherly love, by bringing persons of every class together under circumstances of friendly, social familiarity, with no other restraints than those of a pure christianity, exerting its own excellent and chastening influence over a very numerous company at the house of the christian minister. It is proper to say that this is but a continuation of that uniform kindness which I have received from the Baptist church in this city. It is my prayer and earnest desire that in every thing essential to their well-being, they may be abundantly blessed, whosoever may labor among them as pastor, and that this kindness may never know a *bitter* revulsion.

WILLIAM REID.

P. S.—The church here have raised over $500 towards remodelling the inside of their meeting-house, under contract, to be finished next month, (March.) A few mercy drops have fallen from the fountain of life issuing in the hopeful conversion of several persons. W. R.

Bridgeport, Feb. 1, 1847.

THE TERM PROTESTANT.—An Episcopal exchange paper mentions the fact that there is still extant a letter written by bishop Jarvis, the second bishop of the diocese of Connecticut, in which he objects to the title "*Protestant* Episcopal church, because it seems to be an admission that there *can be* a church which is not Episcopal," and suggests that it would be more proper to call it the "Reformed Catholic Church."

This silly habit of contending about *names* for this or that church, does not amount to much in our opinion, for a name will make no difference as regards truth. Our Saviour settled the question as to the *true church*, long before these prelates and high churchmen, who are now making so much noise about questions that are really of very little or no value, were heard of. "Whosoever," says he, "shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

PROGRESS AT ROME.—It appears by the following item, that the Pope has become an abolitionist, so far as the kissing of the great toe is concerned.

"The Pope has abolished the custom of kissing the cross on his slipper, commonly called 'kissing the Pope's toe,' and instead, extends his hand to be kissed."

SOUTH BAPTIST CHURCH.—Perhaps it is not generally known that the South Baptist church in this city have been destitute of a pastor for a short time. The late pastor, Rev. R. R. Raymond, who was compelled to leave for the winter on account of ill health, has been confined to his room at the house of his brother in Brooklyn most of the time since he left Hartford. Finding that his health was failing, instead of improving, and wishing to be freed from the anxiety of the pastoral charge in order to a more certain restoration to health, he, a few weeks since, sent in his resignation as pastor of the church, which was accepted. An invitation has since been extended by the church to the Rev. J. R. Stone, of North Stonington, to supply the pulpit for the year ensuing. We are happy to state that bro. Stone has accepted the invitation, and will remove to Hartford by the first of April next.

FOREIGN MISSIONS.--The receipts of the Missionary Union for the month ending Jan. 1, amount to $9,639,85. Of this sum $3,110,68 are the avails of a legacy by the late Rev. Jesse Mercer of Georgia. Eld. Mercer died two or three years since, and left a large amount of property for benevolent purposes. A literary institution in Georgia, bearing his name, was liberally endowed by him. Two hundred and seven dollars are also acknowledged from Mr. Charles Thurber, of Norwich, to make himself and Mrs. T. life members of the Union.

INTELLIGENCE FROM THE MISSIONARIES.—Intelligence has reached this country of the safe arrival of the ship Cohota at Macao, China, Oct. 5.—The U. S. Commissioner, Hon. A. H. Everett, with his lady, and Rev. E. N. Jencks and lady, stopped at Macao. The Southern missionaries, Messrs. Pearcy and Clopton, with their wives, proceeded to Canton. Mr. Dean and A-bak returned to Hong Kong, where they have resumed their labors as missionaries.

The same arrival brings intelligence of the death of Mrs. Devan, wife of Dr. Devan. She died at Canton, in Oct., after an illness that had continued for some time. She was a daughter of Mr. David Hale, senior editor of the Journal of Commerce, and has been invariably spoken of, by those who knew her, as a lady of most estimable character, and her qualifications as a missionary were of a high order. The Christian Watchman says, "this is the tenth female missionary, English and American, who has died in China within the last two years."

NOTICE.—At a meeting of the WASHINGTON TEMPERANCE SOCIETY, held at their Hall in Hartford, on *Monday evening*, Feb. 1st, 1847, the following Preamble and Resolutions were unanimously adopted:

Whereas, members of this Society, who have once been rescued from the debasing and desolating evils of intemperance, and restored to industry, usefulness, and happiness, have been so far overcome as to violate their Pledge, and being allured again to the intoxicating cup, have involved themselves and their families anew in all the distress, wretchedness and hopelessness of a drunkard's prospects; and *whereas*, it is the duty of every philanthropist and of every citizen, to aid the unfortunate in every attempt at self-reformation, and to withhold temptations from those whose power of resistance is comparatively feeble; and *whereas*, it is especially the duty of every Washingtonian to watch over and *protect* the reclaimed inebriate, and to carry out in practice that principle of fraternal affection by which they profess to be governed: Therefore,

Resolved, That without discrimination or partiality, we will cause to be prosecuted every person who shall sell, or permit intoxicating liquors to be sold as a *beverage*, to any member of this Society, so far as the facts shall come to our knowledge.

Resolved, That the publishers of the Courant, Times, and other city papers, be requested to insert the above in their respective papers.

ARLOW COLLINS, Secretary.

UNITED STATES OF AFRICA.—Gov. Roberts, of Liberia, has issued a call for a vote of the colonists on the question of their becoming an independent republic. This is done by the direction of the Am. Colonization Society; it being the policy of the United States not to hold colonies, and the time having arrived when something should be done in relation to the government of Liberia. It is supposed the colony will vote in favor of the establishment of a republic; and that the other colonies will eventually unite with Liberia and form a nation of *African* republics that will hereafter be known as the United States of Africa.

Cock-Fighting in Alabama.

"A main has been closed between Dallas Lowndes counties, to fight at this place on ——— for $1000 aside, and $25 on each fight; 21 cocks will be shown on each side."

The above appears in the *Selma Reporter*, a paper conducted by a Minister of the Gospel! The Reporter is edited with ability, and is understood to be the organ of the talent, intelligence and refinement of Selma, if not of Dallas county. We blush at the disgraceful announcement, and sincerely regret that the Reporter should give it publicity, except to stamp it with the direst reprobation.—*Alabama Baptist*

A letter from a missionary at Hong Kong, dated Oct. 29th, says:

"Canton is a bad place, ten times more closed against the gospel than it was two years ago. There have been ten deaths of missionarie's wives in China, within four years past. Mr. and Mrs. Brown, missionaries from America, will go home in the ship Huntress with their children, in consequence of the ill health of Mr. B. The weather is excessively hot. We shall get no cool weather until December."

IMPORTANT DECISION.—We learn from the Columbus papers, that the Supreme Court of Ohio, among other decisions, have decided adverse to the City of Cincinnati, in what has been called "the Jew case." The Court declare "the ordinance of the Cincinnati Council, prohibiting trading, bartering, and selling on Sunday, void as to those who conscientiously observe the seventh day of the week as the Sabbath."—*Boston Recorder.*

NOT ALL A "LAND OF STEADY HABITS."—The Messenger states that a volume agent found in one town in Connecticut, thirty-nine distilleries in full blast. In one parish in the town there were thirty-eight in operation and two not at work. In one street he passed four distilleries, in one afternoon, in the space of forty rods. There are five or six rum-selling taverns in the town, most of which are kept by professors of religion! He met with complaints against the society's publications, because they say so much about temperance.—*Ib.*

We are indebted to the Hon. Mr. Dixon for public documents.

... Church.—Perhaps it is not
...at the South Baptist church in
... destitute of a pastor for a short
...stor, Rev. R. R. Raymond, who
... leave for the winter on account
...een confined to his room at the
...r in Brooklyn most of the time
...tford. Finding that his health
...d of improving, and wishing to be
...iety of the pastoral charge in or-
...ertain restoration to health, he, a
...sent in his resignation as pastor
...ch was accepted. An invitation
...tended by the church to the Rev.
...rth Stonington, to supply the pul-
...suing. We are happy to state
...as accepted the invitation, and
...rtford by the first of April next.

...ons.--The receipts of the Mis
... the month ending Jan. 1, amount
... this sum $3,110,68 are the avails
... late Rev. Jesse Mercer of Geor-
... died two or three years since,
...mount of property for benevolent
...ary institution in Georgia, bear
... liberally endowed by him. Two
...n dollars are also acknowledged
... Thurber, of Norwich, to make
...T. life members of the Union.

... from the Missionaries.—In-
...ched this country of the safe ar-
...Cohota at Macao, China, Oct. 5.—
...issioner, Hon. A. H. Everett, with
... E. N. Jencks and lady, stopped at
...thern missionaries, Messrs. Pear-
... with their wives, proceeded to
...an and A-bak returned to Hong
...y have resumed their labors as

...al brings intelligence of the death
...ife of Dr. Devan. She died at
...fter an illness that had continued
...She was a daughter of Mr. David
...r of the Journal of Commerce, and
...bly spoken of, by those who knew
...most estimable character, and her
...a missionary were of a high order.
...atchman says, "this is the tenth
...y, English and American, who has
...hin the last two years."

... meeting of the Washington Tem-
..., held at their Hall in Hartford,
...g, Feb. 1st, 1847, the following
...solutions were unanimously adop-

...ers of this Society, who have
...d from the debasing and desolating
...ance, and restored to industry, use-
...iness, have been so far overcome
... Pledge, and being allured again
...g cup, have involved themselves
... anew in all the distress, wretch-
...essness of a drunkard's prospects;
... the duty of every philanthropist
...en, to aid the unfortunate in every
...formation, and to withhold tempt-
... whose power of resistance is com-
..., and whereas, it is especially the
...ashingtonian to watch over and
...imed inebriate, and to carry out
...rinciple of fraternal affection by
...s to be governed: Therefore,
... without discrimination or partial-
... to be prosecuted every person
... permit intoxicating liquors to be
..., to any member of this Society,
... shall come to our knowledge.
... the publishers of the Courant,
... city papers, be requested to insert
...r respective papers.
Arlow Collins, Secretary.

...es of Africa.—Gov. Roberts, of
...ed a call for a vote of the colonists
...f their becoming an independent
...s done by the direction of the Am.
...ciety; it being the policy of the
...ot to hold colonies, and the time
...hen something should be done in
...government of Liberia. It is sup
... will vote in favor of the estab-
...ublic; and that the other colonies
...nite with Liberia and form a na-
... republics that will hereafter be
...ited States of Africa.

...Fighting in Alabama.

...een closed between Dallas Lown-
... fight at this place on ——— for
... $25 on each fight; 21 cocks will
... side."
...ears in the *Selma Reporter*, a pa-
... a Minister of the Gospel! The
...d with ability, and is understood
...f the talent, intelligence and re-
...a, if not of Dallas county. We
...graceful announcement, and sin-
... the Reporter should give it pub-
...stamp it with the direst reproba-
...*Baptist*

... missionary at Hong Kong, dated

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... than it was two years ago. There
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...h their children, in consequence
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... society's publications, because
...bout temperance.—*Ib.*

...d to the Hon. Mr. Dixon for pub-

Spain.—A foreign paper says that two religious journals have just appeared at Madrid. One of them, a weekly, called the *El Romano*, has in its first number an article on "*Pius IX, and Cardinal Lambruschini.*" It tells the liberals to give up their hopes of the new Pope, that like his holy predecessors, he will join firmness with prudence, and that whatever reforms in the administration new circumstances may demand, shall be made frankly, but without the least concession possible to the revolutionists."

Per Contra.—The Protestant Churchman has the following paragraph: "An exchange paper says that the Jesuits, alarmed by the progress of the Pope towards reform, have inserted in their prayers the clause, "*Ne papa lapsat in heresiam*,—May the Pope not lapse into heresy." Altogether probable."

How, if popery is true, can a *pope* lapse into heresy? We can account for it upon no other principle than that the papacy has lost its infallibility.

Dedication.—A new Baptist meeting-house was dedicated to the service of Almighty God, at Abington, Ms., on the 13th ult. In the afternoon Rev. W. F. Stubberts was installed pastor. Drs. Sharp and Choules were the preachers on the occasion.

The 2d Baptist church in Newport, R. I., have invited the Rev. Dr. Choules to become their pastor. Dr. C. was ordained and installed as pastor of this church in 1827, and remained with them six years. His recall at this time, says the Newport Herald of the Times, is considered highly judicious and favorable to the prosperity of that ancient church and society, to whom he is so justly and deservedly endeared.

The American Missionaries at the Gaboon have been preparing a grammar of the Pangwee language, which they consider one of the most perfect of which they have any knowledge. This language is spoken coastwise nearly two hundred miles, and how far into the interior is unknown.

Fire in Wethersfield.—The large Knitting and Weaving factory of Ives, Hooker & Co., of this city, situated in Griswoldville, town of Wethersfield, was consumed by fire on Monday evening last. Insurance on the stock and machinery, $15,000. Griswoldville is in the southwest part of Wethersfield, about six miles from this city; yet the flames were so bright and so near did it appear that the bells were rung and our fire department were out.

Pardoned.—Gov. Young, of New York, has pardoned the anti-renters who were under sentence for the late anti-rent disturbances in that State, when the sheriff and some others were murdered.

We learn from the Cross and Journal that the Rev. D. B. Cheney of Greenville, has accepted the call of the First Baptist church in Columbus, Ohio, to become their pastor.

The Society of Friends in England and Ireland, have raised £22,000, (more than will be raised by our Missionary Union this year) for the relief of the starving poor of Ireland, and have sent several of their own members to superintend the distribution. They are still going on with their collections. Such liberality speaks well for the Friends.

Errata.—In the article headed "Exposition of Rom. 5: 18," in last week's paper, a few errors occurred. In the sentence, But you ask, who are these? *ask* appears for are. In the third paragraph the figure 3 appears alone for an interrogation point. And in the middle of the fourth paragraph, an interrogation point appears in the middle of that long question, as well as at the end of it. R.

The National Era.—We are happy to place this paper on our exchange list. We like its appearance; we like the entertaining variety with which its pages are filled, and we admire above all, the mild, yet decided tone of the editor. The Era, if permitted to go on, will exert a mighty influence for good in the great and holy cause of universal freedom. Success to it.

Potato Disease.—The following paragraph received by the last steamer, may throw some light on the fatal disease among potatoes. If the disease originates in the seed, care should be taken to introduce new varieties as speedily as possible.

"The potato disease is unknown in Poland, except on the estate of an Englishman near Warsaw, Mr. Kedslie, the gentleman in question having imported his sets from England two years ago."

New Publications.

The Lives of Christopher Columbus and Americus Vespucius.

A small volume from the press of the Harpers, with engravings, and is intended as the first of a series of the lives of distinguished persons, adapted to the understanding of the young. We can most cordially recommend books of this character, as being well adapted to improve the minds of young readers by imparting valuable historical truth. Placed in the scale with the fictitious literature of the day, the Lives of Columbus and Vespucius alone will outweigh the whole catalogue of such publications. For sale by Belknap & Hamersly.

Schiller's Revolt in the Netherlands. Harper & Brothers, 1847.

The History of the Revolt in the Netherlands, with the trial and execution of Counts Egmont and Horn and the siege of Antwerp, must necessarily form an interesting portion of history, embracing, as it does, the most remarkable political events which have rendered the 16th century among the brightest of the world's epochs. The separation of the Netherlands from the Spanish crown was one of those noble struggles for liberty where the resources of resolute despair triumph in unequal contest over the terrible arts of tyranny. The work is translated from the French of Schiller, by Rev. A. W. J. Morrison. For sale by Belknap & Hamersley.

Baptist Library, Part VI. is received. Its contents, besides the conclusion of Fuller on Backsliding, are, Hall on the Ministry; Address to Carey, by Robert Hall; Hall on Infidelity; Fuller on Genesis. L. Colby & Co., publishers.

Littell's Living Age No. 141 is received by Bowers.

A Commercial Event.—The Hibernia, besides her two or three millions of dollars in specie, had a very valuable cargo of goods. The whole amount of her freight was greater than that of any other which ever passed from the Eastern to the Western Continent, or which has ever entered at any of our ports.—*Bost. Cour.*

Awful Indian Massacre.

A letter from a gentleman at the Council Bluffs, dated on the 17th of Dec., to his correspondent at St. Louis, gives the particulars of a dreadful massacre committed by a war party of the Yancton Sioux upon the women and children of the Omahas at Wood's Bluff, sixty miles from Bellevieu, on the nights of the 12th and 13th Nov.

The men and warriors of the Omahas had left the camp on a hunt; and the Sioux, soon after they reached the camp, discovered that they only had women and children to contend with. The slaughter was terrible—73 were killed and 19 mortally wounded. Two men made their escape—one of them Joseph Lafieche, a trader in the charge of a stock of goods. He ran from the scene of blood barefooted, and arrived at Bellevieu with both feet frozen.

Mr. Sarpy and Major Miller, the present agent, despatched a party of men to ascertain the facts, and they confirmed, on their return, the report of Lafieche. They also reported that five of the Sioux Indians had been killed, no doubt stabbed by the Omaha squaws. Going twenty miles further than the ground of the massacre, they found the place where the goods of the trader had been divided among the robbers.

"It seems," adds the letter, "that fate is against the Omaha Indians. Four or five days before this event took place, one lodge, encamping at Cabanne's old trading house, was attacked by a war party of Ayonas, commanded by the well known chief White Cloud, and four of the men wounded and one woman killed."

Another letter from Fort Scott, in the Republican, states that the Sac and Osage Indians have recently held a council in the Osage nation, the object of which was to unite their forces and influence to rob and plunder the whites, possibly under the impression that they could obtain aid from Mexico.

The Osages and Creeks are also about commencing hostilities.

Extraordinary Case.—We find the following particulars of a most extraordinary case of bleeding a man to death to get him out of misery, in the Boston Daily Mail of January 26th:

"On Friday a man engaged in blasting rocks at the village of Stoney Brook, Weston, Mass., after charging a blast, and finding it did not explode as soon as he expected, approached to discover the reason. When he came near the blast, it went off, opening a seam in the ledge into which his body was thrown half way, leaving the upper part out. The cleft of rock which had been thrown off, *closed* so as literally to crush the limbs and lower parts of his body! He remained in this situation several hours, uttering the most frantic screams, and begging of his friends to *beat out his brains* and save him from further misery. Hundreds of people assembled, and it was found impossible to remove the stone, or to extricate him, except at the risk of tearing his body to pieces. A consultation was finally held among his friends, and it was resolved to open a vein and let him *bleed to death*, as the only means of alleviating his agonies. This was accordingly done. He retained his senses to the last. The body had not been removed on Saturday night."

The people of Middletown, at a city meeting held on Monday last, appropriated *five thousand dollars* to defend the charter of the Air Line Railroad from "mutilation," and appointed a committee to carry out their views.

A Good One.—Hon. Andrew Stewart, a distinguished member of Congress from Pennsylvania, has recently paid a visit to Lowell. He relates in a letter to the Uniontown (Pa.) Democrat, the following anecdote:

In looking over the pay roll or book, which I accidentally picked up from the table, I found on twenty-seven consecutive pages, containing eight hundred signatures, nearly all girls, but a single one that made a mark or X, all written in a good, and many of them in a most elegant hand. The clerk observed to me that Lord Morpeth, when on a visit to this country some years ago, happened to be present on pay day, and with some surprise enquired, "What! do your operatives write?" "Certainly, sir," said the clerk, "the Americans all write." Directly there came in a man who made his mark. "Ah!" said his lordship with a smile, "I thought you said all wrote." "All *Americans*, your lordship—this was an *Englishman*." Whereupon his lordship grinned a ghastly smile.

A New Paper in Tampico.—Two gentlemen of this city, Messrs. Barnard & Jewell, have made permanent arrangements to publish a paper in Tampico, and leave to-day to commence and carry out the enterprise. The name of this new journal is to be the "Tampico Sentinel."—*N. O. Delta, Jan. 20th.*

We understand that the press of freight for New York, chiefly bread stuffs, has been so great from the country west of Somerville, for some weeks, that the railroad from that place to Elizabethtown Point has been compelled to run several extra trains daily, and some times both night and day.—*Newark Advertiser.*

The St. Lawrence Republican predicts there will be unusual life and bustle on the St. Lawrence and Lake Ontario the coming season. The River and Lake steamboat companies are finishing two new boats which will be out in the spring—the British Empire and the Cataract.

Lord Elgin.—We understand that Lord Elgin, the new Governor General of Canada, left town yesterday for the north, accompanied by Governor Paine, of Vermont. They took the railroad to Franklin, N. H., and thence to Burlington. We believe his Lordship was born in 1800, and is the son of the last Earl, who brought from Greece the beautiful marbles which bear his name, and are now deposited in the British Museum. The family name is Bruce, being descended from Scotland's great king; to this circumstance the family motto, "*fuimus*," (we have been) probably alludes.—*Boston Transcript.*

The stockholders of the Fall River Railroad, nearly 400 present, have voted that no alcoholic liquors should be carried over the Railroad.

Port au Prince.—A letter dated Jan. 12th, says: "In political affairs the utmost quietude prevails, and President Richie's administration has had the happy effect of crushing the several factions which existed on the island, and it is hoped will be the means of establishing a permanent peace."

Sad Accident.—We learn from the Worcester Spy, that as Mr. Joseph Hall, of Lyme, N. H., was lighting a match to fire a large seam charged with powder, at the Summit, in the town of Orange, last Friday afternoon, a spark from the match caught the trail, and exploded the whole, blowing him thirty feet into the air, mangling him in a most horrid manner, and killing him instantly. He has left a wife and four small children.

The ever green Pine.—Hill's N. H. Patriot says a pine tree was cut upon land of Mr. Philip Flanders, in Hopkinton, measuring 7 feet through at the butt, and 107 feet long. It had also three prongs, each nearly 4 feet through. It was estimated that the whole tree would saw from 7 to 8000 feet lumber.

Humphreysville, Jan. 30, 1847.

Messrs. Editors.—About 7 o'clock last evening we were aroused by the cry of *Fire!* which proved to be Smith & Bassett's Paper Mill, and which was entirely consumed, with all the stock, machinery, and every thing appertaining to it. Loss probably $10,000—insured at the Protection, Hartford, for $3,000. The buildings were large and full of paper hung up to dry, and a large stock of rags. The fire, without doubt, originated through accident.—*N. H. Register.*

The Mackerel Fishery.—Very few people are aware of the magnitude of this fishery in Massachusetts. By the returns of the inspector it appears that the number of barrels inspected by them in the year 1846 was upwards of 177,000! This is more than a barrel for every family in the State.—Gloucester has the largest inspection, nearly 43,000 barrels. Boston has 18,000, and Newburyport and Wellfleet a little larger number. This vast amount is independent of the very large amount of mackerel sold without barreling.

From the Newark Advertiser.

The following note comes to us by mail; and since it was received, we have heard from another quarter that the building was fired by another prisoner in the jail:

Newton, Sussex Co., Jan. 28—5 A. M.

The Court House in this village has just burned down. The flames are still raging, and we fear one quarter of the town will go;—in great haste.

Yours, E. C. Moore.

From the Boston Jour., Monday.

Extensive Robbery.—The store of Currier & Trott, jewelers, on the corner of Washington and Milk streets, was entered between Saturday night and this morning, by some daring robbers. The safe, which is an old fashioned one, similar to Gaylord's make, was pryed open, and all its contents, consisting of watches, breastpins, rings, gold pencils, and other jewelry, silver spoons, forks, &c., were stolen. The amount of the loss is probably near $10,000, of which about $1500 worth belonged to Widdifield & Co., who occupied a part of the same store.

The safe in which the goods were deposited was very large, and had three doors, each secured by heavy locks. We understand that there was about $300 in money in the safe.

Fire in Abington, Mass.—The box manufactory of Capt. Isaac Hersey, in Abington, was destroyed by fire last evening, together with about 30M ft. of lumber—supposed the work of an incendiary.—The wife of Mr. Josiah Vining died whilst the fire was raging, supposed from fright,—*Boston Journal, Monday.*

Fire—A manufactory of hair cloth and hair work at Thompsonville, Ct., was destroyed by fire early on Saturday morning last.

Shocking Accident.—The house of Anson Benedict, of Alleghany township, Venango Co., Pa., was destroyed by fire, early on the evening of the 23d ult., and in it three of his children, two girls and one boy; one girl aged 13, the other 7, and the boy 3. The unfortunate parents had gone on a visit to a neighboring house, leaving their three children as they supposed safe from danger. The fire, it is supposed, originated from hot ashes which had been deposited the previous afternoon, in the porch of the house.

Miss Drummond, the Quaker Preacheress was asked whether the spirit ever inspired her with the thought of getting married? "No, friend," said she, "but the flesh has!"

It is stated that in Peru there are now sixteen mines of silver and forty-two of copper, being worked, most of them, by American and English companies.

Married.

In Wethersfield, on the 28th ult., by Rev. Dr. Tucker, Mr. Joseph Greene, of Hartford, and Miss Emily C. Blinn, of Wethersfield.

In Willington, Jan. 27th, by Rev. Addison Parker, Mr. Noah E. Pease, of Ellington, and Miss Jane E. Topliff, of Willington.

In North Stonington, Jan. 27th, by Rev. James R. Stone, Mr. John V. Bustin, of New York, and Miss Achsah C. Stone, of Providence, R. I.

In Easton, on the 10th ult., by Rev. Wm. Denison, Mr. Joseph Crofoot, of Danbury, and Miss Eunice Turney, of Easton.

In Weston, on the 10th ult., by the same, Mr. Wm. Lockwood and Miss Mary L. Gould both of Weston.

In Easton, on the 24th ult., by the same, Mr. Edward Platt and Miss Susan Judd, both of Easton.

In South Britain, on the 6th ult., Mr. Seymour Garlick, of New Milford, and Miss Maria Ward, of South Britain.

In Essex, on the 28th ult., by Rev H. Bromley, Mr. John S. Chapman, of Westbrook, and Miss Eliza A. Hayden, of Essex.

In Willimantic, Jan. 11th, Wm. Corbin and Louisa W. Perry.

In Norwich, Jan. 25th, Miles Morrison, Esq., and Miss Sabrina E. Gale, both of Barre, Vt.

Died.

In this city, Jan. 31st, of consumption, Henry C. Chapin, son of Jacob Chapin, aged 21.

In this city, Jan. 27th of brain fever, Amelia T., youngest daughter of Francis D. and Anna M. Porter, aged 9 months.

In East Hartford, on the 2d inst., Francis C. Hills, youngest daughter of Dudley and Hannah Hills, aged 9 months.

In East Hartford, Jan. 13th, Mrs. Jerusha Hills, wife of Mr. Leonard Hills, aged 64.

In Wethersfield, Jan. 16th, of consumption, Mary, wife of Robert Robbins, Esq., aged 44.

In Willington, Jan. 26th, Mr. Frederick Pearl, aged 85; also, Jan. 27th, Miss Martha Whiton, aged 73.

In North Coventry, Jan. 25th, Miss Eliza Jewett, wife of Mr. Orrin Jewett, aged 45.

In Berlin, Jan. 22d, Mr. Isaac Dobson, aged 43.

In Canterbury, on the 11th ult., Mr. Russell Adams, aged 51.

In Portland, on the 24th ult., Mr. Timothy Dain, aged 25.

In South Coventry, Jan. 29th, Anna, wife of Solomon Judd, aged 74.

In New Haven, Jan. 24th, Nahum Haywood, Esq., aged 56.

In Wallingford, on the 20th ult., Mr. George Parker, aged 45.

In Manchester, Mrs. Patience Ann, wife of Mr. Frederick Evans, and daughter of Mr. Elijah Risley, aged 18 years.

[obituaries.]

Died, in McDonough, N. Y., on the 20th of December, Mrs. Rebecca H., wife of Abel Breed, Esq., and daughter of Mr. Benjamin Peabody, of North Stonington, Ct.

Mrs. Breed was born in the latter place Sept. 5th, 1809. Possessing a mild disposition, and an affectionate heart, she was a welcome participator in all circles of youthful merriment.

In the year 1829, while on a visit to her elder brother's, who then was residing at Packersville, Ct., she was awakened to a sense of her condition, by the pungent appeals of Elder Levi Kneeland, and was convinced of the necessity of a change of heart to be happy in time and in eternity, and became a willing and obedient follower in all the commands and ordinances of her divine Redeemer. She was not a nominal sayer of the word, but was an active and zealous disciple, and desisted not under any circumstances to declare the whole counsel of God. She possessed great energies of thought and stability of purpose, which rendered her unusually successful in the sphere of her labors.

"Her sweet spirit, so full of loveliness,
Took captive every heart. Beloved by all,
Her sayings were of exalted worth."

Soon after she was married to her now bereft husband, and left friends and home to gain an asylum in a strange land, far from that of her youth, and where, too, repose her faded form. Soon after her arrival to her new home, she united by letter, with a church in the vicinity, of the same faith and order. Here were the data of the most intricate perplexities which she had encountered or experienced thus far in her christian warfare. The church was spiritually dead, and her entreaties for it to arise and shine seemed to mock her endeavors, and to fling hatred and contempt in her path. After much hesitation and prayer, she came to the solemn resolve, that, inasmuch as she could not enjoy the peaceable fruits of Religion in such a temperament as this, she would ask for a letter, and by divine aid endeavor to be a church of herself. But no sooner did she make a request for one, than her petition was disregarded, solely on the supposition that she might prove recreant to their case in Zion, and might expose, too, some of their unhallowed and licentious deeds. Therefore, to make their body appear clean, or irreproachable, an unjust accusation was brought against her, which resulted in an expulsion from the church. But this did not extinguish the flame which the Holy Spirit had kindled up in her bosom. Her motives were not of a sinister character, neither were they concentrated on earthly things; she was still the same active and devoted christian that she was before, and lived from day to day as becomes the professed disciple of Christ, enjoying the sweet communion of his divine approbation. During the great excitement occasioned by Miller's predictions of the second coming of the Saviour, which prevailed somewhat extensively in that region of country, she embraced it in part, fully decided from surrounding circumstances that the time was not distant when she should have to appear before the great tribunal; and believing the children of light to be the children of the day, they would not be overtaken by that great event as by a thief, for of such times and seasons, as the Apostle saith, ye are not in darkness. And knowing, too, that the heavens shall be dissolved, and the elements shall melt with fervent heat, she looked for and hasted the day of the Great God.

Although many, as it is lamented, were carried too much away with the erroneous doctrine, and some even so much so as to become wretched and miserable, yet it may be truly said of her that she was a consistent advocate through the whole excitement. When the time had gone by which had been settled upon as the day of the second advent of the Son of God, and the churches of the faith disheartened and ready to perish on account of their disappointment, yet she abated not her diligence in the cause of her blessed Master, and died as she had lived, in the full expectation of an imperishable crown in the paradise of God.

Being sensible that the time of her departure was at hand, she called her family and friends to her dying couch, and after pouring out her soul in prayer for their future good, she gave them an earthly farewell, and without a groan she fell asleep in Jesus. F. S. P.

Died, in Munson, Ms., Jan. 27th, Miss Betsey Topliff, aged 44.

Miss T. was united with the First Baptist church in Ashford, but of late years has held her membership in the church of the same faith which was organized not many years since in Munson. Her life was an ornament to the christian profession, and in her sickness and death she was sustained by the hopes and consolations of the christian faith. Her remains were brought to Willington, when, after appropriate funeral services at the Baptist meeting house, they were deposited in the narrow house, to wait the resurrection of the just.—Com.

Receipts for the week ending Feb. 3.

Dea. Almer Hall, 1 75; W. Martin, 1 75; L. Moulthrop, 94; Nelson Payne, 14 00; Warren Case, 7 25; Rev. J. Hepburn, 5 00.

A CARD.—The undersigned would thus publicly acknowledge the generous donations recently made them, by about a hundred and fifty of their friends, connected with the 3d Baptist church and Society in North Stonington. We trust that while *the Donation Visit* was to us peculiarly welcome and opportune, it was, also,—"an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."
JAMES R. STONE,
SARAH A. STONE.
North Stonington, Jan. 28, 1847.

A CARD.—The subscriber's Barn and Sheds, with their contents, together with three Horses, two of which were very valuable, three Cows, three Shoats, and eleven fine Sheep, having been consumed by fire on the evening of the 23d inst., he takes this method to publicly express his gratitude, and return his thanks to his friends and neighbors who on that occasion rendered such prompt and timely assistance, thereby saving his Dwelling House, and other buildings, from the devouring element—a service rendered him in a perilous time which cannot be easily effaced from his memory.
LEVI B. FROST.
Southington, Jan. 28th, 1847.

NOTICE.—The next meeting of the Baptist Ministerial Conference of Fairfield County will be held at the residence of the subscriber in Easton, on the 2d Tuesday (9th) of February, at 1 o'clock P. M. Br. William Biddle was appointed to preach the sermon. The following questions and passage of Scripture were adopted for discussion:

1. In the Mediation of Christ is there any evidence from Scripture that the Divine Essence suffered in the sufferings of Christ?
2. Did the Lord Jesus Christ die indiscriminately for all men, if so, for what purpose?
3. Exposition of Matt. 12: 43. 44. 45.

WM. DENISON, Secretary.
Easton, Feb. 5, 1847.

The Treasurer of the Connecticut Baptist Education Society acknowledges the following, by hand of Rev. E. Cushman, viz:

Cash from Baptist Church, Deep River,	$33,00
" from Rev. Henry Wooster—to constitute Calvin B Rogers and Levi B. Southworth Life Members,	10 00
from Baptist Church, Essex—to constitute Dea. R. Post Life Member,	15 00
	$58,00

J. W. DIMOCK, Treasurer.

BOARD MEETINGS.

The Board of the Connecticut Baptist Convention will meet according to adjournment, at the Committee Room of the North Baptist Church in Hartford, on the second Tuesday (9th) of February, 1847, at 11 o'clock A. M.

The Board of the Conn. Baptist Education Society will meet at the Committee Room of the North Baptist Church in Hartford, on the second Tuesday of February, 1847, at 2 o'clock P. M.
E. Cushman, Secretary.

NOTICE.—The next meeting of the Ministerial Conference of the Ashford Association will meet at West Woodstock, with Bro. E. C. Brown, on Tuesday, Feb. 9th, at 10 o'clock A. M.

Sermon by Rev. B. Hicks, or his alternate Rev. B. Goff.
EDWIN C. BROWN, Sec. *pro tem.*
West Woodstock, Jan. 29, 1847.

Advertisements.

Conn. Literary Institution.

THE quarterly examination for the Winter Term of the Conn Lit. Institution, will take place on Monday and Tuesday, the 8th and 9th of February, commencing on Monday, at 1 o'clock P. M.; and on Tuesday at 9 o'clock A. M. The Spring Term will commence on Wednesday, Feb. 24th. 48

At a court of Probate holden at Hartford, on the 21st day of January, A. D. 1847.

Present, Henry Perkins, Esq., Judge of Probate for the District of Hartford, holding said Court for and in behalf of the District of Suffield—Luther Loomis, Esq., Judge of the Court of Probate within and for said District of Suffield, being unqualified to judge in this case by reason of relationship.

ON motion of Gamaliel Fowler, Executor of the last will and testament of Betsey Loomis, late of Suffield, deceased: This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to the said Executor; and directs that public notice be given of this order by advertising in a newspaper published in Hartford, in the County of Hartford, and by posting a copy thereof on a public sign post in said town of Suffield, nearest the place where the deceased last dwelt.
3w48 HENRY PERKINS, Judge.

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 20th day of January, A. D. 1847.

Present, Luther Loomis, Esq., Judge.

THIS Court doth direct the Administrator on the estate of Moses Sikes, late of Suffield, in said district deceased, represented to be Insolvent, to give notice to all persons interested in the estate of said deceased, to appear, (if they see cause,) before the Court of Probate, to be holden at the Probate Office in said district, on the 17th day of February, at 2 o'clock P. M. to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign post in said town of Suffield, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper published in Hartford.
Certified from Record,
3w47 LUTHER LOOMIS, Judge.

Notice.

THE subscribers having been appointed by the Hon. Court of Probate for the district of Suffield, Commissioners to examine and adjust the claims of the creditors of the estate of Edmund Case, late of said Suffield deceased, represented to be insolvent, hereby give notice that six months from the publication hereof, are limited and allowed by said Court for said creditors to exhibit their claims to said Commissioners, and that they will attend to the duties of their said appointment at the dwelling house of John B. King, in said Suffield, on Monday, the 22d day of March and 19th of July next, at 1 o'clock P. M. on each of said days.
PARKS LOOMIS,
MILTON LESTER, } Commissioners.
Suffield, Jan. 29, 1847. 3w47

Probate Notice.

THE undersigned, having been by the Court of Probate for the district of Mansfield, appointed Commissioners to examine and adjust the claims of the creditors of the estate of Jabez S. Cummings, late of Mansfield, in said district, deceased, represented insolvent, hereby give notice that we will meet on the duties of our appointment at the late dwelling house of said deceased, in said Mansfield, on the 25th day of January, and 26th day of July, 1847, at 1 o'clock P. M., on each of said days. Six months from the date hereof are allowed and limited by said Court, for the creditors of said estate to present their claims to us properly attested.

Dated at Mansfield, this 18th day of January, 1847.
IRA BENNETT,
3w46 CHARLES CRAIN, } Commissioners.

Valuable Series of School Books.

PUBLISHED and for sale by the subscribers, and sold by the Booksellers generally.

Reader's Guide,
Reader's Manual, } by John Hall, Esq.,
Primary Reader, Ellington, Ct.
An Improved System of Arithmetic, by Jesse Olney, A. M., and Palmer Gallup, Esq.
Introduction to Geography, by Jesse Olney, A. M.

The publishers have testimonials of the superiority of the above series, over the great mass of books which are placed in the hands of the youth of our country, from the most skilled and experienced Teachers. Good readers, even among those whose profession requires them to read in public, are not often met with; and the public voice has long demanded that some improvement should be made in this important branch of education. The publishers beg leave to suggest that a guide to that improvement is to be found in the above series of Reading Books. They were prepared with great labor and unremitting exertion, and good results are observable wherever they are in use. Messrs. Olney and Gallup have endeavored to make their Arithmetic *practical*, as well as theoretical; and the success which has attended their efforts, is apparent from the very flattering commendations from the best mathematicians, which have been received from various quarters. All the above are offered freely to the trade, and liberal discounts will be made to Merchants and Teachers. Attention is requested to these school books, and rigid examination is courted, as we are confident that their own merits will best recommend them. It will be seen that they are prepared by gentlemen, who are among the most experienced Teachers in our own State.
ROBINS & SMITH,
tf36 No. 179 Main street.

A Practical and Standard Work.

A PURE CHRISTIANITY THE WORLD'S ONLY HOPE. By Rev. R. W. Cushman, Pastor of the Bowdoin Square Church, Boston. A practical and standard work. Price 31 1-4 cents. This work is an able vindication of Scriptural Christianity, both in reference to its spirit and its organization and ordinances.

"There is in this work a forcible statement of some prevalent obstacles to the progress of true religion which ought to be universally studied. The author shows a sagacious and penetrating mind in his view of the subject, and a degree of outspoken honesty in setting it forth, quite worthy of a follower of Roger Williams. We commend it to all who love religious freedom, as worthy of study and admiration."—*New York Evangelist.*

"It is severe against the errors of the age; is written with great vigor of style and spiciness of illustration, and cannot fail to awaken interest."—*Baptist Advocate.*

"The author has evidently studied this great subject as its infinite importance demands; and he has approached the discussion of his theme with the mingled emotions of a chastened fearlessness and a compassionate fidelity. The sober conviction of the infinite and unutterably momentous issues which depend on a right appreciation of this matter, forbids all flights of fancy, all declamatory show of rhetorical art. It demands and well befits the earnestness which distinguishes true from fictitious eloquence. In some respects this volume may be justly regarded as better fitted for the important purpose of disabusing the popular mind of many and destructive errors, than any other work on the subject—Without repelling or arousing prejudice by a controversial name and bearing, its statement of undeniable facts, in the most kind, but faithful and solemn manner, is adapted to secure the interest and then the conviction of its readers."—*Baptist Memorial.*

"The author first shows that religion is the only moral conservative, and then points out the means by which Christianity has been corrupted by retaining popish errors under the Reformation, in the English, the Lutheran and Genevan churches. He then points out the means of restoring Christianity to its primitive efficacy, and the duty of Christians in relation to the subject.

"The discussion is bold and thorough. It shows that the writer has looked over this subject with the eye of a scholar, a philanthropist and a Christian; and he has not hesitated to give free utterance to his convictions. The book is not only worthy of a wide circulation, but is well adapted to obtain it; and we hope that all Baptist ministers will read it themselves, and use measures to put it into the hands of the people far and wide. It contains just that kind of truth which ought to be known at the present time."—*Chr. Watchman.*

"It is a plain and simple statement of facts and truths, such as ought to be well pondered by every Christian. Mr. Cushman has pointed at once to some of the causes of that corruption of Christianity which has so long prevented it from operating as the salt of the earth."—*Chr. Chronicle.*

Published by LEWIS COLBY & CO.,
3w46 122 Nassau st., New York.

TO THE SICK AND AFFLICTED

Great Cures!

THE NATURAL AND EDUCATED PHYSICIAN, (though almost continually thronged with patients) will exert himself, and with pleasure *cure* those who wend their way to the moving waters.

Dr Carter now *cures* the Consumption in almost every case. Asthmatic difficulties he will cure without a failure. Liver Complaints and all Nervous diseases are cured by him. Most Chronic Diseases now fall a sacrifice to his paramount healing mixtures. All those who wish to be healed will not fail to call on *Nature's Own Physician* between this and the first of April, 1847. Dr. W. H. Carter may be consulted as usual at 46 Main street, Hartford, where he will remain until April 1847.

Remember, *poor sufferer*, that after the first of April you will not have the privilege of applying to Dr. Carter for remedial aid. Now, then, is your time, and you must improve it if ye would be healed. Dr. Carter will journey from this place to the country, where he for a short season can enjoy a respite. All letters to the Doctor must be post paid. 46

DODDRIGE'S FAMILY EXPOSITOR.

Only American Edition, Complete in One Volume.

PRICE REDUCED

ROBINS & SMITH,
HARTFORD, CONN.,

ARE engaged in publishing the above work—and the liberal patronage extended to the enterprise, is the best evidence of the high estimation in which the work is held.

The publishers are happy in being able to state that a biographical sketch of Dr. Doddridge, together with an Introduction to the Commentary, have been furnished for this edition, by the Rev. Professor Stuart, of the Theological Seminary, Andover, and the Rev. Professor Fiske, of Amherst College.

Having received many flattering testimonials expressive of the high estimation in which the work is held by those who have long made use of it, it is deemed proper to subjoin extracts from some of them.

☞ Dr. Barrington, a distinguished English divine, in addressing the clergy and others on the choice of books, characterizes this masterly work in the following terms: "In reading the New Testament, I recommend *Doddrige's Family Expositor* as an *impartial interpreter* and *faithful monitor*."

Extract of a letter from the Bishop of Connecticut.

"Few books of the kind have acquired a higher reputation than the 'Expositor' of Dr. Doddridge. Without concurring in every sentiment of the author, I cheerfully recommend the work as a valuable manual for every Christian family. T. C. BROWNELL."
Hartford, Nov. 9th, 1846.

From Rev. Dr. Humphrey, late President of Amherst College.

Gent.—I have for many years regarded Doddridge's Expositor as one of the very best helps to families, in the daily reading of the New Testament; and I rejoice to learn that you are preparing an edition of this popular work at a price which will place it within the reach of thousands who have hitherto felt unable to purchase it. H. HUMPHREY.
Pittsfield, Mass., Oct. 28th, 1846.

From Rev. John Todd, D. D., Pastor of the Congregational Church, Pittsfield, Mass.

Gent.—I am much gratified to learn that you are about publishing a new and standard edition of Doddridge's Expositor. For the years I have been in the ministry, I have used this work, in connection with other commentaries, constantly; and was early so fortunate as to obtain the beautiful English Edition, which you propose as an exact patern for yours. The work embraces the whole of the New Testament, and in the English language, it perhaps has few equalling, and none excelling it.

He is learned without pedantry, acute and accurate, and yet so modest as not to seem conscious of his strength. His Notes are full of strong, judicious common sense—nothing strained for the sake of novelty or to show research. His aim is, with beautiful simplicity, to give the mind of the Holy Ghost. Being baptized with the Holy Spirit himself, you are delighted to find so few cases in which you feel any wish to dissent from him.

There is no other Commentary which is what we want, and which can come within the means of the great body of young and energetic Teachers in our Sabbath Schools. But this can; and I shall rejoice if my testimony will turn the attention of S. S. Teachers to this work. I have seldom prepared myself to meet my Bible Classes, or S. S. Teachers, without looking at Doddridge. I do, therefore, unhesitatingly recommend it as an invaluable auxiliary and companion to the Teachers of our S. Schools, as well as to families, and hope every one who possibly can, will possess it.
Yours Respectfully. J. TODD
Pittsfield, Oct 28, 1846.

From Rev. Edward Hitchcock, President of Amherst College, Mass.

For Several years past, I have been in the habit, at the morning and evening devotion of my family, of reading in succession, not a few of the ablest biblical translations, paraphrases, and Commentaries in the English language. Among them all, I have been led to give a decided preference to those of Doddridge. His Practical Observations are especially characterized by a beautiful simplicity of style, directness of aim, and by warm-hearted Christian feeling. I rejoice, therefore, in every enterprize, which will bring his Expositor into families that have not hitherto been able to purchase it.
EDWARD HITCHCOCK.
Amherst College, Oct. 28, 1846.

From Rev. Dr. Bates, President of Middlebury College.

Gent.—I have long been acquainted with Doddridge's Family Expositor. Besides consulting it, in the course of my Theological inquiries, I formerly used it daily, in connection with the devotional exercises of my family. With these means and opportunities of judging, I have formed a very favorable opinion of it, both as a critical and practical work. I can, therefore, cheerfully recommend it, as among the best works of the kind, for general use. Yours, &c. JOSHUA BATES.
Middlebury College, Vt., Feb. 7.

From Rev. Dr. Olin, President of the Wesleyan University, Middletown, Conn.

Doddrige's Family Expositor is so well known to the Christian public, that it seems little less than a work of supererrogation, to express an opinion favorable to its unquestionable claims and established reputation. Perhaps no Commentary on the Holy Scripture in the English language, has for so long a period, exerted an extensive and decided influence in promoting intelligent piety, and an accurate, practical knowledge of the Bible. The reputation and wide circulation of this standard work, cannot fail of doing much good, and I cordially wish success to this spirited enterprize.
Nov. 11, 1846. STEPHEN OLIN.

I fully concur in the opinion of Dr. Olin, expressed in the foregoing recommendation. W. G. HOWARD.
Pastor of the Baptist Church, Middletown Ct.

From Rev. Robert Turnbull, Pastor of the First Baptist Church, Hartford, Ct.

Dr. Doddridge was a man eminently pious and judicious, liberal and learned. His works have proved a rich heritage to the Church, and will last as long as there are Christians to read them. His Family Expositor possesses all his characteristic excellences, and is admirably adapted for Family reading. It will also prove a useful help to Sabbath School Teachers and others.
Hartford, Oct. 1846. ROBERT TURNBULL.

I can heartily subscribe to the foregoing recommendation of Doddridge's well-known Commentary.
Hartford, Oct. 1846. ROBERT R. RAYMOND.
Pastor of the South Baptist Church, Hartford, Ct.

The Psalmist.

A NEW Collection of Hymns for the use of the Baptist churches.

BY BARON STOW AND S. F. SMITH.

Assisted by several distinguished clergymen residing in different sections of the Union.

The work contains nearly 1200 Hymns, original and selected, by 161 writers, besides pieces credited to fifty collections of hymns or other works, the authorship of which is unknown. Forty-five are anonymous, being traced neither to author nor collections. All of Watts' Hymns, possessing lyrical spirit, and suited to the worship of a christian assembly, are inserted; and a large number of hymns heretofore unknown in this country have been introduced. The distinction of psalms and hymns, usually made in other collections, has been avoided in this, and all have been arranged together under their appropriate heads, and numbered in regular unbroken succession. There are four valuable Indexes—a 'General Index' of subjects, a 'Particular Index,' an Index of First Lines,' and an extended 'Scripture Index.'

EXTRACTS FROM A FEW OF THE MANY NOTICES AND REVIEWS.

From an extended notice in the Christian Review.

We hazard little in saying that it is the best collection of hymns ever published in the English language. They have been drawn from the best sources, and probably, from a greater number of authors than those in any other hymn book extant.

N. Y. Baptist Register.—The Psalmist is one of the most delightful and complete books of the kind we ever had the privilege of examining. It is the very book wanted. The poetry is choice and beautiful, the sentiments are scriptural, expressed with peculiar felicity and force, and adapted to every variety of condition,—there is something for everybody and every occasion.

Christian Watchman.—This volume impresses us as being very complete. The editors seem to have been more solicitous to make a good book, than a new book.

Christian Reflector.—The Psalmist surpasses all other collections in the select character of all its hymns.—Not one can be regarded as inappropriate to public worship. The good old hymns are all there, and many most beautiful new ones. Those from the pen of S. F. Smith, are surpassingly excellent. The book is admirably arranged, neatly printed, and well bound.

Musical Visiter.—This is truly a literary gem, besides being a sweet 'Psalmist' for the church of Christ.

The Macedonian.—We refer to it chiefly to express our gratification at the extensive and admirable collection of missionary hymns which it contains.

Secretary.—We must say, that The Psalmist, just published, presents claims to the denomination not to be found in any other work of the kind, which entitle it to a place in every Baptist pulpit in the country.

Zion's Advocate.—We cordially recommend this to those who are purchasing new books. We do not know any other equal to it.

Graham's Magazine.—The Psalmist is, in our opinion, decidedly the best compilation of sacred lyric poetry ever published in this country.

Religious Herald.—It has great and deserved merit, and as a whole, is not only well adapted to the object aimed at, but superior to its predecessors.

Alabama Baptist.—In the number, variety, and adaptation of subjects, this volume exceeds all others. Here are admirable hymns on all the great doctrines of the Bible. We earnestly commend The Psalmist to the attention of pastors and churches.

EXTRACTS OF LETTERS.

From Rev. George B. Ide, Philadelphia.

Such another collection of hymns for public worship, I do not believe the world can furnish, and I am certain the English language cannot. It is a work, in every respect, of such surpassing excellence, as to leave nothing in its department to be desired.

From Rev. Spencer H. Cone, D. D., New York.

I have no hesitancy in saying it is better adapted to the wants of our churches, and affords greater facilities to those who lead in worship, in the selection of appropriate psalms and hymns, than any other compilation with which I am acquainted. Its poetic and evangelical features are worthy of all praise.

From Rev Wm. T. Brantly, Augusta, Ga.

A desideratum is now supplied which has existed and been seriously felt by pastors for many years. Brother Ide did not speak extravagantly when he pronounced the Psalmist 'perfect in its kind, leaving nothing more to be desired for this department of worship.' I think your book only requires to be known to secure for it an extensive circulation.

From Rev. Geo. F. Adams, Baltimore, Md.

It is time we had one Hymn Book for general use.—Let 'The Psalmist' be that book. Let our preachers be as active as those of the Methodist Episcopal church, and it will be done.

From Rev. C. D. Mallory, Ga.

I am very anxious to have the Psalmist generally circulated in Georgia, believing that it has claims paramount to all other Hymn Books in use.

From Rev. Elijah Hutchinson, Windsor, Vt.

Its admirable arrangement, its decidedly lyrical spirit its freedom from objectionable hymns and phrases, its original hymns, make important additions to our sacred poetry. In a word, its peculiar adaptation to the wants of our denomination must, I think, secure for it the special favor and the extensive patronage of the Baptist churches.

From Rev. H. G. Nott, Bath, Me.

The Psalmist I have perused and re-perused,—and with the most singular impressions. I did not suppose there could be got up a compilation so positively excellent, and so free from defects. I should not hesitate to sing the book through in course, in public worship, passing by none.

From Rev. Wm. Hague, Boston.

The work is so comprehensive, so tasteful, the arrangement is so convenient, and every verse is so appropriate to some time, place, or occasion, that I believe it may be truly said, as a manual of psalmody it has never been surpassed. One great advantage which it possesses is this, that the purchaser is sure to get his money's worth. This certainly cannot be so justly said of the old book, for it is astonishing to see how much of it is never sung, and is not adapted for use. The compilers are to be congratulated on their success.—When I read Mr. Ide's letter containing an encomium on their work, I thought that some happy mode of feeling had given too high a glow to his language; but an inspection of the book has led me to an entire accordance with his opinion of it.

From Rev. A. D. Sears, Louisville, Ky.

I have given it an attentive examination, and I unhesitatingly pronounce it unequalled. Whether it be considered as a book of sacred poetry, or as adapted to refine the taste and promote the interest of our denominational worship, it stands unrivalled, and must supersede the use of every other Hymn Book ever published by the denomination. I am satisfied that every friend of the denomination, east, west, north and south, must see the propriety of sustaining one Hymn Book common to the Baptist church. The Psalmist is that book.

The united testimony of pastors of Baptist churches in Boston and vicinity, in New York, and in Philadelphia, of the most decided and flattering character, has been given in favor of the book. Also by the Professors in Hamilton Literary and Theological Institution, and the Newton Theological Institution. The same also has been done by a great number of clergymen, churches, Associations and Conventions, in every State of the Union.

Among the Associations and Conventions the following have each expressed sentiments similar to those given in the Letters and Reviews inserted above, viz:—Kennebec (Me.) Baptist Association; Portsmouth (N. H.) Baptist Association; Boston Baptist Association; Philadelphia Baptist Association; Munroe (N. Y.) Baptist Association; Huron (Ohio) Baptist Association; Bethel (Tenn.) Baptist Association; Alabama State Convention; North Carolina State Convention; Illinois State Convention; North District Association, Ill.;—Niagara Baptist Association, N. Y.; Rocky River (O.) Association; Miami (Ohio) Baptist Association.

As an evidence of the popularity of the work, it is proper to state that *near eighty thousand* copies have already been called for.

☞ The price of the 12mo pulpit size, in splendid binding, from $1,25 to $3,00. 18mo pew size, handsomely bound in sheep, 75 cts. 32mo pocket size handsomely bound in sheep, 62 1-2 cts. The different sizes are also bound in various extra styles, price corresponding.

☞ A liberal discount to churches introducing it, where a number of copies are purchased. Copies furnished for examination on application to the Publishers
GOULD, KENDALL & LINCOLN,
59 Washington street, Boston.
American Baptist Publication Society, Philadelphia.
37

BURR & SMITH,
Book and Job Printers, 184 1-2 Main st.

Poetry.

From the Young American's Magazine.

Above and Below.

BY J. R. LOWELL.

I.

O, DWELLERS in the valley-land,
Who in deep twilight grope and cower,
Till the slow mountain's dial-hand
Shortens to noon's triumphal hour—
While ye sit idle, do ye think
The Lord's great work sits idle too?
That light dare not o'erleap the brink
Of morn, because 'tis dark with you?

Though yet your valleys skulk in night,
In God's ripe fields the day is cried,
And reapers, with their sickles bright,
Troop singing down the mountain side:
Come up and feel what health there is
In the frank dawn's delighted eyes,
As, bending with a pitying kiss,
The night-shed tears of earth she dries!

The Lord wants reapers; O mount up,
Before night comes, and says—"Too late!"
Stay not for taking scrip or cup,
The Master hungers, while ye wait:
'Tis from these heights alone your eyes
The advancing spears of day can see,
Which o'er the eastern hill-tops rise,
To break your long captivity.

II.

Lone watcher on the mountain-height,
It is right precious to behold
The first long surf of climbing light
Flood all the thirsty east with gold;
But we, who in the shadow sit,
Know also when the day is nigh,
Seeing thy shining forehead lit
With his inspiring prophecy.
Thou hast thine office: we have ours;
God lacks not early service here,
But what are thine eleventh hours
He counts with us for morning cheer;
Our day, for Him, is long enough,
And when He giveth work to do,
The bruised reed is ample tough
To pierce the shield of error through.

But not the less do thou aspire
Light's earlier messages to preach:
Keep back no syllable of fire—
Plunge deep the rowels of thy speech;
Yet God deems not thine aeried sight
More worthy than our twilight dim—
For meek obedience, too, is light,
And following that is finding Him.

Religious & Moral.

From the Christian Watchman.

War.

To Adam and Eve were born two sons, Cain and Abel. We might naturally suppose, that these two brothers would have lived together in the utmost harmony and love. But such was not the case. Whether they quarreled in childhood and youth, the sacred history does not inform us. But when they reached the period of manhood, the elder, moved by envy and malice, rose up against the younger and slew him. This was the commencement of war, and this event well illustrates the general character of war. Cain and Abel may be considered as fair representatives of different nations. One nation or tribe of men, moved by covetousness, by ambition, by envy, or by malice, raises troops and sends them against another nation or tribe of men, to cut, to pierce, to shoot, to burn, to murder and to destroy. This is war. As in the case of the two sons of Adam, so, generally, it is the older and stronger which declares and makes war upon the younger and weaker, or which, by unjustifiable aggressions and abuses, provokes the younger and weaker to resort to arms in defence of its rights. From the day in which Cain imbued his hands with his brother's blood, to the present moment, this earth has ever been the theatre of war. Unnumbered myriads of our race have been slain by brethren of the same great family. The soil of almost every land has been dyed in human blood, and whitened by the bones of the slain.

With what feelings must angels have looked upon the murdered body of Abel, as it lay drenched in its own blood, shed by a brother's hand! I seem to see them stand aghast with horror. Their songs of praise are hushed, and an awful silence pervades the heavenly host, as the news of Abel's murder is communicated through their shining ranks. If angels could weep, they must have wept at this commencement of human discord and bloodshed. But as age after age rolled away, they became accustomed to such spectacles, and to the intelligence of such events. It was understood in heaven, that mankind considered war and murder a part of their business, and that many found their choicest pastime in scenes of bloody carnage. Yet, though accustomed to the knowledge of these things, we are not to suppose that angels lost any of their first abhorrence of bloodshed. A mind, perfectly pure, though it may be familiar with the sight and sound of sin, never falls in love with it nor ceases to abhor it. The sins of men, however oft repeated, lose none of their odiousness in the sight of a holy God and of holy angels. Never could the peaceful and benevolent inhabitants of heaven cease to abominate the contentions of men, as well as the vile passions which lead to these contentions, and most ardently to desire the time when peace shall take up her abode in human hearts, and when men shall love each other as they love themselves.

We wonder not, then, that when the Prince of Peace came down to earth to establish his kingdom, which consists "in righteousness, and joy in the Holy Ghost," angels should have rejoiced in the "good tidings of great joy," which should "be to all people." We wonder not, that they descended from their blissful seats, to meet their companions in glory, who announced the glad tidings to the shepherds, and, hovering over the plains of Bethlehem, that they struck a new anthem of praise to God, saying, "Glory to God in the highest, and on earth peace, good will toward men."—It was to the angels a matter of great joy and a cause of united thanksgiving to Jehovah, that peace was yet to bless the earth and God's favor was to be shown to our sinful race.

The feelings, that we should cherish in reference to war, ought to be like those of angels. We should abhor it. The desires that we should possess in reference to it, ought to be like those of angels. We should earnestly desire its universal and final extinction, by the establishment of the principles of peace and love in every human heart.

Finally, the joy that we should experience, in prospect of the predicted triumph of the Prince of Peace, should be like the joy of angels. We should praise God, that he has sent his Son into the world, and, in cheerful strains, should sing, "Glory to God in the highest, on earth peace, good will to men."

And, we would ask, what similarity to angels in character, can those persons possess, who look not with abhorrence upon war, and who exert not their influence for its extermination? How can they suppose themselves to be of kindred spirit with the inhabitants of heaven, or with what reason can they expect ever to enter the abodes of eternal peace? More nearly allied to the "devil and his angels," than to God and the angels of heaven, and better prepared for their society, are they who delight in bloody warfare, and who rejoice in the victories of the battle field.

A MINISTER OF THE GOSPEL OF PEACE.

Ministerial Accounts at the Great Day.

A divine in the former part of the last age preaching before an association of ministers, and in order to quicken their regard to the principle, end and motive from which they acted, pointed them to the last and awful day of judgment; and having brought in Christ the Judge as taking his place on the throne, he then by an elegant prosopopœia represented him as calling his ministers to an account, examining how they had preached, and with what views they had undertaken and discharged the work of the ministry. *"What did you preach for?"* "I preached, Lord, that I might keep a good living, that was left me by my father, of one hundred and fifty or two hundred pounds per annum, which, if I had not entered into orders, had been wholly lost as to me and my numerous family." Christ says to him, *"Stand by, thou hast had thy reward."* The question is put to another, *"And what did you preach for?"* He answered, "Lord, I was applauded as a learned man, and I preached to keep up the reputation of an excellent orator, and an ingenious preacher." Christ's answer to him likewise, was, *"Stand thou by, thou also hast had thy reward."* The Judge puts the question to a third, *"And what did you preach for?"* "Lord," says he, "I neither aimed at the great things of this world, though I was thankful for the conveniences of life which thou gavest me; nor did I preach that I might gain the character of a wit, or of a man of parts, or of a fine scholar; but I preached in compassion to souls, and to please and honor thee; my design in preaching was, Lord, that I might win souls to thy blessed majesty." Upon this, the Judge called out, "Room, men; room, angels! Let this man come and sit with me on my throne, as I am set down with my Father on his throne; he has owned and honored me on earth, and I will own and honor him through all the ages of eternity."

The result of all then was, that the ministers went home much affected, resolving that, through the help of God, they would mind the work of the ministry more, and look better to their aims and ends than ever.—*Gospel Treas.*

A Gratifying Prospect.

Although too much diligence cannot be employed in counteracting the designs of the Papal church in regard to the great west, yet we never felt any serious fears that a faith so corrupt and a goverment so despotic as those of Rome, can gain a controlling influence in that important section of our country. A writer in the west expresses himself on this subject in the following sensible manner:—*All. & Vis.*

"While the priest, as a general thing, may exert an almost absolute control over the present adult Romanistic mind of the west, he will ultimately fail, in a very great degree, so to do over that of the youthful. The tendency of mind in the west is to freedom—I had well nigh said absolute freedom. Men, protestant men I mean, will think and act for themselves; and twenty years from now, when the present generation of the children of Romish parents have sprung to manhood, they will have caught so much of this spirit of freedom as will never suffer them to submit to the despotism which ruled their fathers. Though they may hold on to that church, and refuse to worship in any other, the principle of religious toleration will have obtained a place in their hearts that the loudest thunders of the pope cannot destroy.

"The constitution of society in the west is somewhat peculiar. It acknowledges no distinctions—knows no order of ranks.—All stand on the same platform—all freely mingle together. The child of the Protestant and the Romanist come in direct and daily contact. Strong sectarianism is a subject for ridicule, and the latter, if he be disposed to adopt and advocate the exclusiveness of his father's faith, lays himself open to reproach. I venture to say, that if the facts of the case could be come at, thousands of children of rigid Romanists might this day be found in the valley of the Upper Mississippi, who have already begun in their hearts, if not with their lips, to scout at the mumeries of 'the church.'"

A Song of Sorrow.

BY J. G. WHITTIER.

The British Anti-Slavery Reporter of 1st of 12th month last, gives an affecting extract from the journal of James Richardson, the philanthropic African traveler, whom we have already noticed:

"*Scbah, Oasis of Fezzan, 10 March*, 1846.

"This evening the female slaves were unusually excited in singing, and I had the curiosity to ask my negro servant Said, what they were singing about. As many of them were natives of his own country, he had no difficulty in translating the Mandara or Bornou language. I had often asked the Moors to translate their songs for me, but got no satisfactory account of them. Said at first said, 'Oh! they sing of *Rubee*,' (God.) 'What do you mean?' I replied impatiently. 'Oh, don't you know,' he continued, 'they asked God to give them their *Atka!*' (certificate of freedom.) I inquired, 'Is that all?' Said: 'No; they say, Where are we going? The world is large. *O God! Where are we going? O God!*' I inquired, 'What else?' Said: 'They remember their country, Bornou, and say—*Bornou was a pleasant country, full of all good things; but this is a bad country, and we are miserable!*' 'Do they say anything else?' Said: 'No; they repeat these words over and over again, and add—*O God! give us our Atka, and let us return again to our dear home.*'

"I am not surprised that I got little satisfaction when I asked the Moors about the songs of their slaves. Who will say that the above words are not a very appropriate song? What could have been more congenially adapted to their then woful condition? May Heaven hear their prayer, give them their liberty, and restore them to their country. It is not to be wondered at, that these poor bondwomen cheer up their hearts, in their long, lonely and painful wanderings over the desert, with words and sentiments like these; but I have often observed that their fatigue and sufferings were too great for them to strike up this melancholy dirge, and many days their plaintive strains never broke over the silence of the Desert."

The following is an attempt to versify this melancholy appeal of distressed human nature to the help and justice of God. Nothing can be added to its simple pathos:

Song of the Slaves in the Desert.

Where are we going? Where are we going?
Where are we going, Rubee?
Hear us! Save us! Make us free;
Send our Atka down from thee!
Here the Ghiblee wind is blowing,
Strange and large the world is growing!
Tell us, Rubee, where are we going?
Where are we going, Rubee?

Bornou! Bornou! Where is Bornou?
Where are we going, Rubee?
Bornou-land was rich and good,
Wells of water, fields of food;
Here we thirst, and here we hunger,
Here the Moor man smites in anger;
Where are we going, Rubee?

Where are we going? Where are we going?
Hear us, save us, Rubee!
Moons of marches from our eyes,
Bornou-land behind us lies;
Hot the desert wind is blowing,
Wild the waves of sand are flowing!
Hear us! tell us, Where are we going?
Where are we going, Rubee?

[*National Era.*

Emotion and Faith.

There are two classes of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships that move by the outward impulses of wind operating upon sails. They are often at a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful that they move onward with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all obstacles, advance steadily and swiftly to their destination, through calm and storm, thro' cold and sunshine.—*Upham.*

Death's Diadem.

Death sat on his solitary throne, and gazed sadly through his dim and silent halls. Many thousands were congregated there; thousands still pressed on, but all was still. There was no noisy footfall, no rustling of garments, no word of welcome, no embrace, no recognition. Parent and child, bridegroom and bride, lover and beloved, tyrant and victim, rivals and foes, came one by one, forgetful alike of enmity and friendship.

It was dark and cold, and Death gathered closer his sable mantle. Alas! he said, musingly, "mine is a fearful sovereignty.—My realms are peopled with unwilling subjects; my approach is heralded with terror and tears. Perchance, my abode is too cheerless, my own person too repelling and stern. It may be, it must be so. At once I will adorn myself and my kingdom. The diadem I will make shall not only throw a halo around me, but illumine the farthest point of my empire."

Then he gathered his messengers—hunger, cold, disease, dire passions, and ambitions, lightnings and storms, the whirlwind and sirocco—and renewed his commands. But from wrecked armadas, from shattered argoses laden with red gold, from wide spread battle fields, from the whelmed caravan, from lordly castles and rich palaces, he gathered but few jewels for his crown. He snatched Wickliffe from weeping friends, bore Huss, and Latimer, and Cranmer from the curling flames, embraced Zwingle in the fierce mountain charge, called Xavier from his island home, and Calvin from his many labors, and made up the number from among the forgotten martyrs.

The work of years was done. The diadem was finished. But as death grasped it joyfully, the archangel, Michael, descended on rapid wing, seized it with firm hand, and bound it, bathed in living and immortal glory, on the Saviour's brow.—*Chris. Watchman.*

Yesterday.

Every morning the child wakes with a feeling of innocence, and believes himself justified for all his faults as soon as he has said, "It was yesterday."

It was yesterday! I again repeated, as I read this; but, alas! *this* is no quietus to one of many years, for the soul of the innocent child, which has expanded as time has rolled on, and now become aged, contains an inmate unknown in the days of his youth. It is *remorse*—it is the language of "Oh! that yesterday were not!" for even while adoring gratitude for pardoned sin may sustain the spirit, he is still in a world where his sins are not blotted out and himself not yet freed from the remembrance of them.

It was yesterday! The whole past of our meteor lives is but yesterday; and whose heart does not almost burst at times, as the memory of days comes rolling back with its dread array of sins and follies, often piercing anew wounds which repentance and time may have long closed? We cannot, we would not, shut out the sight, for conscience strangely impels us to gaze upon the vision; and while the past would let fall a pall upon the future, and we become the prey of remorse, the daystar of hope and redemption penetrates the thickest gloom, illumines the unknown future with its bright beam, and mildly casts its shadowy ray on all that has gone!

It was yesterday! Sweet child, may the lisping of thy gentle voice never syllable forth the remembrance of yesterday in more bitter tones; may the guardians of thy destiny breathe to thee of the dangers that beset thee, pray for thee, and guide thee to Him who alone can keep thine erring feet from falling; and when the years of thy pilgrimage are numbered in review, mayst thou

"Better 'reck the reed
Than ever did the adviser."

Laws of Giving.

There are certain principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical skepticism. They are as follows:

1. That which we have, we hold as stewards that must give account.

2. The way to increase is to distribute. *Some are rich because they are liberal.*

3. That which is given to the poor is loaned to the Lord.

4. That which is done to Christ's little ones is done to himself.

A hundred to one is the rate of interest God allows now; and life everlasting in the world to come. Mark x: 29.—*Dr. Nevins.*

High-Churchman and Puseyite.

A writer in the Episcopal Recorder, defines the difference in these *isms*, as follows:—

What then is the real difference between old fashioned High Churchmanship and Puseyism? Is it essential, or merely circumstantial? The latter, as I believe. It is the difference between the seed and the full blown flower. It is that between a bird and its egg. The seed looks, indeed, very little like the flower; but put it in the ground, and you will soon produce a transformation of the one into the other. An egg bears but small resemblance to a bird; but place it in favorable circumstances, and when the period of incubation shall be passed, you will have a *living* demonstration of the affinity which exists between them—beak, talons, feathers and all. This is plain language, but is it not the truth?—Where is the Tractarian who was not ten years ago an old fashioned High Churchman? Where is the Puseyite publication that was not the other day a simple, old fashioned, High Church paper? Look at the New York Churchman, and its two editors, Dr. Whittingham and Dr. Seabury. Will it be pretended that either of these gentlemen is what he was ten or fifteen years since, or the paper which they edited? And what is the difference? Is it not simply that of *developement?* The old fashioned High Churchman has *grown* very naturally into the Tractarian. As to Dr. Seabury, he seems to have undergone a triple transformation—first low, then high, then Puseyite. Both the larva and chrysalis state, however, are now fairly over, and we find him soaring above his former associates, a mature Tractarian *butterfly.*"

TOUCHING INSTANCE OF FILIAL LOVE.—An unknown man was found at midnight, dead drunk, among some casks on the pier at the foot of Peck Slip, and lying upon his body were three little girls. The children had found their father in this sad plight, and instead of leaving him to his fate, were watching over him, weeping as if their little hearts were broken, and shivering under the influence of the night wind. When the motherless children were discovered, the youngest was in a deep sleep, with its soft pale cheek lying on the bloated breast of its father.—*N. Y. Paper.*

There is a volume in the words of Shakpeare, where he says, "Drunkenness is an egg from which all vice may be hatched."

Divisions and Party Spirit.

I have ever observed the humblest men most tender of making separations, and the proudest men most prone to it. Many corruptions may be in a church, and yet it may be a great sin to separate from it; so that we be not put upon an owning of their corruptions, nor upon any actual sin. There is a strange inclination in proud men to make the church of Christ much narrower than it is, and reduce it almost to nothing, and to be themselves the members of some singular society, as if they were loath to have too much company in heaven.—*Barter.*

COMMON SCHOOLS IN MARYLAND.—The number of school districts in the State is 1225, schools 7096, male teachers 5775, female teachers 2693, schools required 568, average salaries of male teachers per month $17,02 1-2, average salaries of female teachers per month $10,09 3-4, male scholars 188,138, female 150,0667, cost of teaching each scholar per month 41 cents, amount of tax levied $406,740,42, received from State appropriation $186,417,86, cost of instruction $449,468,39.

Number of districts in 1839, when the common school system was commenced, 907; in 1846, 1225; whole number of scholars in 1835, 32,544; in 1846, 338,805; average cost of teaching each scholar per quarter, in 1835, $1,12 1-2; in 1846, $1,23; State appropriations to accepting districts in 1836, $98,670,54, and in 1846, $186,417,86.

HUMBLE LIFE.—There is a happiness in humble life—who can doubt it? The man who owns but a few acres of land, and raises an abundance to supply the necessary wants of his family—can ask for no more. If he is satisfied with his condition—and there are thousands so situated who are—no man is more happy. No political movement disturbs his repose—no speculative mania chases the calm serenity from his mind—no schisms in the church throw shadows beneath his golden sky. His family is the world to him; his little lot is all his care. Who sighs not for such a life of calmness and serenity? Amid the cares and anxieties of business, who would not exchange his prospects and his honors for the repose of him who is contented and happy on his spot of ground, far from the noise and bustle, princely luxury and squalid poverty, of city life? If there is a situation congenial to the true spirit of man and the growth of virtue, it is amid the rejoicings of nature—in the calm retirement of rural life.

OIL.—This important article of merchandize has been recently gradually rising in price, owing to unfavorable accounts from the whaling fleet, and also to the loss of some cargoes at sea, and the small stocks on hand in the United States. The present quotation for winter sperm oil, in this city, is $1,05 to $1,15 per gallon, by the quantity.

The import of oil into the United States, up to December 23d, 1846, as we learn from the Whalemen's Shipping List, is 95,242 barrels of sperm, and 207,543 barrels of whale, against 157,719 barrels of sperm, and 272,889 barrel of whale, during the whole of last year. The stock of oil on hand at New-Bedford, Fairhaven and Westport, on the 28th of December last, is 6,831 barrels of sperm, 7,350 barrels of whale, against 17,691 barrels of sperm, 5,220 barrels of whale, on the 30th of December, 1845.—*Bost. Jour.*

Give the church, at the present day, an unshaken disposition to submit, in all cases and under all circumstances, implicitly to the Divine authority, and you will clothe her with a beauty and arm her with a power that would soon make her the admiration of the world.

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